# THE GOLDEN GROVE,

OR,

# A MANUALL

OF

## Daily *Prayers* and *Letanies*,

Fitted tot he dayes of the Week.

Containing a ſhort Summary of

*what is to be* { Believed, Practiſed, Deſired.

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*ALSO*

## FESTIVAL HYMNS,

According to the manner of

*The Ancient Church.*

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*The third edition.*

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Compoſed for the Uſe of the devout, eſpecially of Younger Perſons

*By Jer. Taylor. D D.*

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TO

# The Pious and Devout READER.

IN this sad declension of Religion, the *Seers* who are appointed to be the Watchmen of the Church, cannot but observe that the Supplanters and Underminers are gone out, and are digging down the Foundations: and having destroyd' all publick Forms of Ecclesiastical Government, discountenanc'd an excellent Liturgie, taken off the hinges of Unity, disgrac'd the Articles of Religion, polluted publick Assemblies, taken away all cognisance

of Schiſm, by mingling all Sects and giving countenance to that, againſt which all Power ought to ſtand upon their guard. There is now nothing left, but that we take care that men be Chriſtians: For concerning the Ornament and advantages of Religion, we cannot make that proviſion we deſire; *Incertis de ſalute, de gloriâ minimè certandum*; For ſince they who have ſeen *Jeruſalem* in proſperity, and have forgotten the order of the Morning and Evening Sacrifice, and the beauty of the Temple, will be tempted to neglect ſoexcellent a miniſtration, & their aſſembling themſelves together for peace, and holy Offices, and be content with any thing that is brought

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to them, though it be but the husks and acorns of Prodigals & Swine, ſo they may enjoy their Lands and their money with it; we muſt now take care that the young men who were born in the Captivity, may be taught how to worſhip the God of *Iſrael* after the manner of their fore-fathers, till it ſhall pleaſe God that Religion ſhall return into the Land, and dwell ſafely, and grow proſperouſly.

But never did the excellency of Epiſcopall Government appear ſo demonſtratively and conſpicuouſly as now: Under their conduct and order we had a Church ſo united, ſo orderly, ſo govern'd, a religion ſo ſetled, Articles ſo true, ſufficient, and

confeſs'd, Canons ſo prudent and ſo obey'd, Devotions ſo regular and conſtant, Sacraments ſo adorn'd and miniſtred, Churches ſo beautious and religious, Circumſtances of Religion ſo grave and prudent, ſo uſeful and apt for edification, that the enemies of our Church, who ſerve the Pope in all things and Jeſus Chriſt in ſome, who dare tranſgreſs an Inſtitution and Ordinance of Chriſt, but dare not break a Canon of the Pope, did deſpair of prevailing againſt Us *and Truth*, and knew no hopes but by ſetting their faces againſt us to deſtroy this Government, and then they knew they ſhould triumph without any enemy: So *Balaam* the ſon of *Boſor* was

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ſent for, to curſe the people of the Lord, in hope that the ſon of *Zippor* might prevail againſt them that had long proſpered under the conduct of *Moſes* and *Aaron*.

But now in ſtead of this excellency of Condition and Conſtitution of Religion, the people are fallen under the harrows and ſaws of impertinent and ignorant Preachers, who think all Religion is a Sermon, and all Sermons ought to be Libels againſt Truth and old Governours, and expound Chapters that the meaning may never be underſtood, and pray, that they may be thought able to talk, but not to hold their peace, they caſting not to obtain any thing but

Wealth and Victory, Power and Plunder; and the people have reap'd the fruits apt to grow upon ſuch Crabſtocks: they grow idle and falſe, hypocrites and careleſs, they deny themſelves nothing that is pleaſant, they deſpiſe Religion, forget Government; and ſome never think of Heaven; and they that do, think to go thither in ſuch paths which all the ages of the Church did give men warning of, leſt they ſhould that way go to the Devil.

But when men have try'd all that they can, it is to be ſuppos'd they will return to the excellency and advantages of the Chriſtian Religion, as it is taught by the Church of *England*; for by deſtroying

deſtroying it, no end can be ſerv'd but of Sin and Folly, Faction, and Death eternal. For beſides that, no church that is enemy to this, does worſhip God in that truth of Propoſitions, in that unblameable and pious Liturgie, and in preaching the neceſſities of holy life, ſo much as the Church of *England* does; beſides this (I ſay) it cannot be perſecuted by any Governour that underſtands his own intereſt, unleſs he be firſt abus'd by falſe Preachers, and then prefers his ſecret opinion before his publick Advantage. For no Church in the World is ſo great a friend to Loyalty and Obedience, as ſhe, and her Siſters of the ſame perſwaſion. They that

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hate Biſhops have deſtroy'd Monarchy, and they that would erect an Eccleſiaſticall Monarchy, muſt conſequently ſubject the Temporall to it. And both one and the other would be Supreme in Conſciences; and they that govern there, with an opinion that in all things they ought to be attended to, will let their Prince govern others, ſo long as he will be rul'd by them: And certainly, for a Prince to perſecute the proteſtant Religion, is as if a Phyſician ſhould endevour to deſtroy all Medicaments, and Fathers kill their Sons, and the Maſter of Ceremonies deſtroy all Formalities and Courtſhips; and as if the Pope ſhould root out all the Eccleſiaſtick

cleſiaſtick State. Nothing ſo combines with Government, if it be of Gods appointment, as the Religion of the Church of *England*, becauſe nothing does more adhere to the Word of God, and diſregard the crafty advantages of the world. If any man ſhall not decline to try his Title by the Word of God, it is certain there is not in the world a better guard for it, then the true Proteſtant Religion, as it is taught in our Church. But let things be as it pleaſe God; it is certain, that in that day when Truth gets her Victory, in that day we ſhall prevail againſt all Gods enemies and ours, not in the purchaſes and perquiſites of the world, but in the rewards

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and returns of Holineſs and Patience, and Faith and Charity; for by theſe we worſhip God, and againſt this intereſt we cannot ſerve any thing elſe.

In the mean time we muſt by all means ſecure the foundation, and take care that Religion may be convey'd in all its materiall parts, the ſame as it was, but by new and permitted inſtruments. For let us ſecure that our young men be good Chriſtians, it is eaſie to make them good Proteſtants, unleſs they be abus'd with prejudice, and ſuck venome with their milk; they cannot leave our communion, till they have reaſon to reprove our Doctrine.

There is therefore in the following

lowing pages a Compendium of what we are *to Believe*, what *to Do*, and what *to Desire*; It is indeed very little, but it is enough to begin with, and will serve all persons so long as they need milk, and not strong meat. And he that hath given the following Assistances to thee, desires to be even a door-keeper in Gods House, and to be a servant of the meanest of Gods servants, and thinks it a worthy imployment to teach the most ignorant, and make them to know Christ, though but in the first rudiments of a holy Institution. This onely he affirms, That there is a more solid comfort and material support to a Christian spirit in one Article of Faith, in one

one period of the Lords Prayer, in one holy Leſſon, then in all the diſputes of impertinent people, who take more pains to prove there is a Purgatory, then to perſwade men to avoid Hell: And that a plain Catechiſm can more inſtruct a ſoul, then the whole days prate which ſome daily ſpit forth, to bid them *get Chriſt*, and perſecute his Servants.

Chriſtian Religion is admirable for its wiſdome, for its ſimplicity; and he that preſents the following papers to thee, deſigns to teach thee as the Church was taught in the early days of the Apoſtles. To believe the Chriſtian Faith, and to underſtand it; to repreſent plain Rules

of Good Life; to deſcribe eaſie Forms of Prayer; to bring into your Aſſemblies Hymnes of Glorification and thankſgiving, and Pſalms of Prayer. By theſe eaſie paths they lead Chriſts little ones into the Fold of their great Biſhop; and if by this any ſervice be done to God, any miniſtery to the Soul of a Childe or an ignorant Woman, it is hoped that God will accept it: and it is reward enough, if by my Miniſtery GOD will bring it to paſs, that any Soul ſhall be inſtructed, and brought into that ſtate of good things, that it ſhall rejoyce for ever.

But

But do thou pray for him that desires this to thee, and endevours it.

*Jer. Taylor*

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*Credenda.*

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# CREDENDA.

## OR,

## *What is to be Believed.*

Ὁ μὲν δὴ λόγος ἡμῖν ὁμολογηθεὶς μενέτω, ὡς ὄντως ὀρθῶς πεπαιδευμένοι, σχεδὸν ἀγαθοὶ γίγνονται.
Plato de legibus

Let this Truth be confeſſed and remain for ever, That they who are well inſtructed, eaſily become good men.

# A SHORT CATECHISM FOR The institution of young persons IN THE Christian Religion.

## QUESTION.

*IN what does true Religion consist?*

## ANSWER.

In the *knowledge of the one, true God,* and *whom he hath sent, Jesus Christ,* and in the worshipping and serving them. John 17. 3. 1 John 2. 23.

Quest. *What dost thou believe concerning God?* Deut. 6. 2.

*Answ.* That there is a God: 2. That he is one, 3. Eternal, 4. Almighty: 5. That he hath made all the world: 6. That he knows all things: Exod. 20. 2, 3. Revel. 1 4. Psal. 90. 2. 1 Tim. 1 17. Gen. 1. 1.

Exod.20.11. Heb.3.4. Isa.40.12. Job.42. 2,3. Psa.139.1,&c. Psa.147.5. Exod,34.6,7. 1 Tim.6.1.16. John 4.24. 1.Kings 8,27. Amos 3.6. Psa.139 1,9. Acts 7.48,49. Psal.2.4. & 103. 19. & 115.3. Isa 11.4 & 44.6. Job 9. 4,&c. Deut. 32. 39. Gen. 18.25 &86.5. Psal 50 1

things: 7. That he is a spirit; not of any shape or figure, or parts, or body: 8. That he is present in all places 9. That his seat is in Heaven, and he governs all the world so that nothing happens without his order and leave: 10. That he is the Fountain of Justice, 11. of Mercy, 12. of Bounty or Goodness: 13. That he is unalterably happy, and infinitely prefect: 14. That no evil can come near him: 15. And he is the Rewarder of them that diligently seek him.

Deut.32 4. Exod.43.7. Psa.103 8. & 25 8. 2. Jam.1.17. Heb.11.6.

Quest. *what other Mystery is revealed concerning God?*

Matb.28.19. Joh.14.16,26. & 15.26. 1 Cor.12. 4,5,6. 2 Cor.13.13. 1 John 5.7. 1 Joh.1. & v. 18. & 3.16. Luke 24.49. Acts 1.4. & 2.33.

*Ans.* That God being one in nature, is also three in Person; expressed in Scripture by the names of [*Father, Son,* and *Holy Spirit.*] The first Person being known to us by the name of [*The Father of our Lord Jesus Christ.*] The Second Person is called [*The Son, and the Word of the Father.*] The third is [*The Spirit and Promise of the Father*:] and these are *Three* and *One* after a secret

ret manner, which we muſt believe, but cannot underſtand.

Queſt. *What is this God to us?*

*Anſ.* He is our Creator and Father, and therefore he is our Lord; and we are his Creatures, his Sons, and his Servants. Coloſſ. 1.16. Acts. 17.24. 1 Cor. 8.6. & 1.Cor.6.18. Gal. 1.4. Phil. 2.22. Dan. 2.47. Zech.4.14. & 14.9. Matth. 11.25.

Queſt. *Wherefore did God create and make us?*

*Anſ.* That we might do him honour and ſervice, and receive from him infinite felicities. Pſal.14.510, 11. Acts 14. 15.

Queſt. *How did God make man?*

*Anſ.* By the power of his Word, out of the ſlime of the earth, and he breathed into him the breath of life. Gen.2.7.

Queſt. *Was man good or bad when God made him,*

*Anſ.* Man was made pure and innocent. Eccleſ.7.29. Ecclus.15.14.

Queſt. *How then did man become ſinfull and miſerable?*

*Anſ.* By liſtening to the whiſpers of a tempting ſpirit, and breaking an eaſie Commandment, which God gave him as the firſt triall of his obedience. Gen. 3. *per tot*

Queſt.

Queſt. *What evils and changes followed this ſin?*

*Anſ. Adam*, who was the firſt man and the firſt ſinner, did both for himſelf and his poſterity, fall into the ſtate of death, of ſickneſs, and misfortunes, & diſorder both of body and ſoul: we were thrown out of Paradiſe, and loſt our immortality.

Rom. 5. 12. & 3. 23. & 6. 20. Epheſ. 2, 3.

Queſt. *Was man left in theſe evils without remedy?*

*Anſ.* No. But God pitying his creature, promiſed, That of the ſeed of the woman, he would raiſe up a Saviour and Redeemer, who ſhould reſtore us to Gods favour, and to the felicity which we loſt.

Gen. 3. 15. Gal. 4. 4. 1 Pet. 1. 20. John 3. 16. Heb. 2. 14 15, &c.

Queſt. *How did God perform the promiſe?*

*Anſ.* By ſending Jeſus Chriſt to take upon him our nature, to die for our ſins, to become our Lord, and the Author of holineſs, and life, and ſalvation to mankinde.

John 8. 25, 28. Heb. 2. 9. & 16, 17. 18. Luke 1. 74, 75

Queſt, *Who is Jeſus Chriſt?*

*Anſ.* He is the Son of God, the ſecond Perſon of the holy Trinity equal with the Father, true God without beginning of life or end of days.

Iſa. 9. 6. 1 Tim. 3. 16. 1 John 5 20. Iſa. 35. 4, 5. Joh 1. 2. & 18 & Joh. 8. 5. 8. Rev. 1, 8. Heb. 13. 8. & 1, 8. Phil. 2. 6. Rom. 9. 5.

Queſt.

Queſt. *How then could he be our Redeemer, and the promiſed ſeed of the woman?*

*Anſ.* The Son of God in the fulneſs of time, by the miracles of his Mercy, took upon him humane Nature, and united it after a wonderful manner to his Godhead; ſo that he was both *God and Man*: He was born of a Virgin, who conceived him not by any natural means, but by the power of the Holy Ghoſt, and was called *Jeſus Chriſt*, and his Mothers name was *Mary*, of the ſeed of *Abraham*, of the family of King *David*; and all theſe things came to paſs when *Auguſtus Cæſar* was Lord of the Roman Empire.

Gal. 4.4. Rom. 1.3. Acts 2.30. & 3.32. & 3.22. Heb. 1.1. & 2.11. Acts 13.23. Deut. 18.15. Matth. 1.18. Matth. 1.21. Luke 2.4,5, &c.

Queſt. *How did Jeſus Chriſt work this promiſed Redemption for us?*

*Anſ.* By his holy and humble life, and his obedient dying a painful death for us upon the Croſs.

Heb. 2.9,10.

Queſt. *What benefits doe we receive by the life and death of Jeſus Chriſt?*

*Anſ.* We are inſtructed by his Doctrine, encouraged by his excel-

Reade the 3d and 4th and the 5th Chapters to the Hebr.
Eph. 2.13,14, 15.
Luke 19.27. & 24.46,47

lent Example, we are reconciled to God by his Death; He hath given us an excellent Law, and glorious Promiſes, and himſelf hath received power to make good all thoſe Promiſes to his ſervants, and fearfully to deſtroy them that will not have him to reign over them.

Queſt. *What Promiſes hath Jeſus Chriſt made us in the Goſpel?*

*Anſ.* He hath promiſed to give us all that we need in this life; That every thing ſhall work together for our good; That he will be with us in tribulation and perſecution; He hath promiſed his Graces and his holy Spirit to enable us to do our duty; and if we make uſe of theſe graces, he hath promiſed to give us more; He hath promiſed to forgive us our ſins; to hear our prayers, to take the ſting of death from us; to keep our ſouls in ſafe cuſtody after death; and in his due time to raiſe our bodies from the grave, and to joyn them to our ſouls, and to give us eternal life, and joyes that ſhall never ceaſe.

Mat. 6.25, &c.
Rom. 8.28.
John 13.33.
Acts 14.22.
2 Cor. 1.4.
Mat. 8.11.12. & 11.20,21.
Joh. 6.44,45.
2 Pet. 3,4.
Matth. 15.59.
Acts 2.38. & 3.19
Luke 18 7.
Matth. 7.7.
Coloſſ. 2.13.
1 Cor. 15.54, 55,57.
Rev. 14.13.
1 Cor. 15.22.
1 Cor. 6.14.
2 Cor. 4.14.
Joh. 6.40.

Queſt. *How is Jeſus Chriſt able to do all this for us?*

*Anſ.*

*Anſ.* When he had ſuffered death, and was buried three days, God raiſed him up again, and gave him all power in heaven and earth, made him Head of the Church, Lord of Men and Angels, and the Judge of the Quick and Dead.

Mat. 28. 6. & 18. Phil. 29, &c. Heb. 2. 9 & 59. & 1. 8. Tit. 2. 13, 14. Eph. 3. 14, 15, 20. 1 Cor. 11. 3. Epheſ. 5. 23. Coloſſ. 2. 10. Acts 10. 42. 2 Tim. 4. 1, & 8, 17, 31. 1 Pet. 4. 5.

Queſt. *By what means doth Jeſus Chriſt our Lord convey all theſe bleſſings to us?*

*Anſ.* Jeſus Chriſt had three Offices, and in all he was *Mediator* between God and Man; He is our Prophet, our Prieſt, and our King.

1 Tim. 2. 5 Heb. 8. 6 & 9. 15. & 12. 24

Queſt. *What was his Office as he was a Prophet?*

*Anſ.* This Office he finiſhed on earth; beginning when he was thirty yeares old to preach the Goſpel of the Kingdome, Faith and Repentance.

John 1. 18 Luke 3. 23 John 5 43 Luke 24. 19 Acts 3, 23, &c

Queſt. *When began his Prieſtly Office, and wherein does it conſiſt?*

*Anſ.* It began at his death; for he was himſelf the Prieſt and the Sacrifice, offering himſelf upon the Altar of the Croſs for the ſins of all the world.

Heb. 5. 5, 7, 8, &c. Heb. 7. *per totum.*

Queſt. *Did his Prieſtly Office then ceaſe?*

*Anſ.* No: *he is a prieſt for ever*; that is, unto the end of the world, and repreſents the ſame Sacrifice to God in heaven, interceding and praying continually for us, in the virtue of that Sacrifice, by which he obtains relief of all our neceſſities.

Heb. 7.24,25.

Queſt. *What doth Chriſt in heaven pray for on our behalf?*

*Anſ.* That our ſins may be pardoned, our infirmities pitied, our neceſſities relieved, our perſons defended, our temptations overcome, that we may be reconciled to God, and be ſaved.

Rom.8.33.34. 1 John 2.1. Heb.4.14,15, 16.

Queſt. *How is Jeſus Chriſt alſo our King?*

*Anſ.* When he aroſe from his grave, and had for forty days together converſed with his Diſciples, *ſhewing himſelf alive by many infallible tokens*, he aſcended into heaven, and there ſits at the right hand of God; all things being made ſubject to him, Angels, and Men, and Devils Heaven and Earth, the Elements, and all the Creatures; and

Heb.1 3,8. Pſal. 110.1. 1 Theſſ.1.10. Acts 1.3. Luke 24.51. & 1.33. 1 Pet. 3 23.

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over all he reigns, comforting and defending his Elect, ſubduing the power of the Devil, taking out the ſting of death, and making all to ſerve the glory of God, and to turn to the good of his Elect.

Queſt. *How long muſt his Kingdome laſt?*

*Anſ.* Till Chriſt hath brought all his enemies under his feet, that is, till the day of Judgement: in which day ſhall be performed the greateſt acts of his Kingly power; for then he ſhall quite conquer Death, triumph over the Devils, throw his enemies into Hell-fire, and carry all his Elect to never-ceaſing glories; and then he ſhall deliver up the Kingdome to his Father, that God may be all in all.

Pſal. 110. 1. 1 Cor. 15. 24, 25, 28. Math. 25. 34, 41.

Queſt. *How is Chriſt a Mediator in all theſe Offices?*

*Anſw.* A *Mediator* ſignifies one that ſtands between God and us. As Chris is a *Prophet*, ſo he taught us his fathers will, and ties us to obedience: As he is a *Prieſt*, he is our *Redeemer*, having paid a price for us even his moſt precious blood; and *our Advocate* pleading for us, and

Gal. 3. 20. Heb. 8 6. & 9 15. & 12 24.

mediating our Pardon and Salvation: As he is a *King*, ſo he is our Lord, our Patron, and our Judge; yet it is the Kingdome of a Mediator, that is, in order to the world to come, but then to determine and end. And in all theſe, he hath made a *Covenant* between God and us of an everlaſting intereſt.

1 Cor. 15.24

Queſt. *What is the Covenant which Jeſus Chriſt our mediator hath made between God and us?*

*Anſ.* That God will write his Laws in our hearts, and will pardon us and defend us, and raiſe us up again at the laſt day, and give us an nherit ance in his Kingdome.

Heb. 8.6.&10. & 13.Heb.10. 16. & 12.24. Jer. 31 31.

Queſt. *To what Conditions hath he bound us on our parts?*

Mark 16.16. Mat.4.17. Act. 8.37. & 2.31.

*Anſ.* Faith and Repentance.

Queſt. *when do we enter into this Covenant?*

*Anſ.* In our baptiſm, and at our ripe years, when we underſtand the ſecrets of the kingdome of Chriſt, and undertake willingly what in our names was undertaken for us in our infancy.

Acts 2. 38,41 & 3.19.

Queſt. *What is the Covenant of Faith which we enter into in Baptiſm?*

*Anſ.*

*Anſ.* We promiſe to believe that Jeſus Chriſt is the Meſſias, or he that was to come into the world; That he is the Anointed of the Lord or the *Lords Chriſt*; That he is the Son of God, and the Son of the Virgin *Mary*; That he is God incarnate, or *God manifeſted in the fleſh*; That he is the Mediator between God and Man; That he died for us upon the Croſs, and roſe again the third day, and aſcended into heaven, and ſhall be there till the day of Judgement, that then he ſhall be our Judge; In the mean time he is the King of the world, and Head of the Church.

1 John 2.9. Mat. 16. 16. & 1. 18. 1 Tim. 3.16. Rom. 14.9. Acts 1 9. & 3.21. & 17.31. Rev. 1.5. & 17.14.

Queſt. *What is the Covenant of Repentance?*

*Anſ.* We promiſe to leave all our ſins, and with a hearty and ſincere endevour to give up our will and affections to Chriſt, and do what he hath commanded (according to our power and weakneſs.)

Luke 1.75. Tit. 2.11,12. 1 Pet. 2.1.2,3. 2 Pet. 1.4 &c Heb. 12.1,2.

Queſt. *How if we fail of this Promiſe through infirmity, and commit ſins?*

*Anſ.* Still we are within the Covenant of Repentance, that is, with-

1 John 2.12. & 5.16,17. Gal.6.1. & 5.24,25.

in the promise of pardon, and possibility of returning from dead works, and mortifying our lusts; and though this be done after the manner of men, that is, in weakness, and with some failings, yet our endevour must be hearty, and constant, and diligent, and nur watchfulness, and prayers for pardon, must be lasting and persevering,

Quest. *What Ministeries hath Christ appointed to help us in this duty?*

Rom.10.15. Eph.2.20. & 4.11,12. 1 Cor.12.28. 2 Cor.5.20, Mat.28.20.

*Ans.* The Ministery of the Word & Sacraments, which he will accompany with his Grace and his Spirit.

Quest. *What is a Sacrament?*

*Ans.* An outward Ceremony ordained by Christ, to be a sign and a means of conveying his grace unto us.

Quest. *How many Sacraments are ordained by Christ?*

Mat.28.19. & 26.26. 1 Cor.11,21.

*Ans.* Two: Baptisme, and the Supper of our Lord.

Quest. *What is Baptism.?*

Gal 3.27. — Eph .5.26. 1 Cor.12.13. Col.2.11.12. Rom. 6.4. — Acts 2.38. John. 3.5. — Acts 22.16 Tit. 3.5. — Heb. 10.22. 1 Pet. 3.21.

*Ans.* An outward washing of the body in water, in the Name of the Father, Son, and Holy Ghost: in which we

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are buried with Christ in his death, after a Sacramental manner, and are made partakers of Christs death, and of his Resurrection, teaching us, That we should rise from the death of sin to the life of righteousness.

Quest. *What is the Sacrament of the Lords Supper?*

*Ans.* A ceremony of eating bread and drinking Wine, being blessed and consecrated by Gods Minister in publick Assemblies, in remembrance of Christs death and Passion. 1 Cor. 11. 23; 24, 25. Matt. 26. 26. Mark. 14 22. Luke 22. 19.

Quest. *What benefits are done unto us by this Sacrament?*

*Ans.* Our souls are nourished by the body and blood of Christ; our bodies are sealed to a blessed Resurrection, and to Immortality; our infirmities are strengthened, our graces increased, our pardon made more certain, and when we present our selves to God, having received Christs body within us, we are sure to be accepted, and all the good prayers we make to God for our selves & others are sure to be heard. 1 Cor. 10. 16 Mat. 26, 28.

Quest. *Who are fit to receive this Sacrament?*

*Anſ.* None but baptized Chriſtians, and ſuch as repent of their ſins, and heartily purpoſe to lead a good life.

1 Cor. 11. 27, 28, 29.

Queſt. *What other miniſteries hath Chriſt ordained in his Church, to help us, and to bring ſo many great purpoſes to paſs?*

*Anſ.* Jeſus Chriſt hath appointed Miniſters and Embaſſadors of his own to preach his word to us, to pray for us, to exort and to reprove, to comfort and inſtruct, to reſtore and reconcile us, if we be overtaken in a fault, to viſit the ſick, to ſeparate the vile from the precious, to adminiſter the Sacraments, and to watch for the good of our ſouls.

2 Cor. 5. 18. Act 20. 28. 1 Pet. 5. 2. Gal. 1. 6 James 5. 14.

Queſt. *What are we tied to perform towards them?*

*Anſ.* To pay them honour and maintenance, to obey them in all things according to the Goſpel, and to order our ſelves ſo, that they may give account of our ſouls with chearfulneſs and joy.

Gal. 6. 6. 1 Tim. 5. 17. Heb. 13. 17.

Queſt. *Which are the Commandments and Laws of Jeſus Chriſt?*

*Anſ.* They are many, but eaſie; holy, but very pleaſant to all good

mindes,

mindes, to ſuch as deſire to live well in this world, and in the world to come: and they are ſet down in the Sermons of our bleſſed Lord, and of his Apoſtles; but eſpecially in the 5. 6. 7. Chapters of S. *Matthew*.

Reade alſo Rom. 12. Eph. 5. & 6. Chap. 1 Theſ. 5.

AN

# AN EXPOSITION OF The Apostles CREED.

## *I believe in God,*

Luke 6.35. Deut.10.17. & 6.4. Mark 12. 29, 32. 1 Cor.8.4. John 17.3.

I Believe that there is a God who is one, true, supreme and alone, infinitely wise, just, good, free, eternal, immense, and blessed, and *in him alone we are to put our trust.*

1 Thess. 1. 9. Psal. 90. 2. & 93. 2. & 77. 13. & 95. 3. & 147. 5. Rom. 16. 17. 1 Tim. 1. 17. 2 Chron. 19. 7. Psal. 119. 137. 1 Chron. 16. 34. Psal. 34. 8. & 135. Exod. 33. 19. 2 Tim. 1. 11.

The

## *The Father Almighty,*

I believe that he is (1.) *The Father of our Lord Jesus Christ*; and (2.) of all that believe in him, whom he hath begotten by his Word, and adopted to the inheritance of Sons: and because he is *our Father*, he *will* do us all that good to which we are created and designed by grace; and because he is *Almighty*, he is *able* to perform it all; and therefore *we may safely believe in him, and relie upon him.*

Joh.8.58. Rom.8.29,32. 1 Cor.8.6. & 15.24. Mat.24.36. Heb.2.11. 1 Pet1. 23. Gal.4.4.

## *Maker of Heaven and Earth.*

He made the Sun and the moon, the Stars, and all the regions of glory; he made the Aire, the Earth, and the Water, and all that live in them; he made Angels and Men, and he who made them *does*, and *he onely can* preserve them in the same beeing, and thrust them forwards to a better; he that preserves them, does also govern them, and intends they should

Isa 65.17. & 66.12. Acts 4.24. Psal.36.7,8. Mat.6.26. & 10.29.30.

Rev. 14 7. Mat. 4. 10. should minister to his glory: and therefore we are to do worship and obedience to him in all that we can, and that he hath commanded.

## *And in Jesus Christ,*

Mat. 1. 20. Joh 3. 34. Acts 10. 28 & 3. 22, 23. Heb. 12. 24. & 1. 8. & 6. 7, 21. I also believe in Jesus Christ, who is, and is called a Saviour, and the Anointed of the Lord, promised to the Patriarchs, whom God *anointed with the Holy Spirit, and with power* to become the *Great Prophet*, and declarer of his Fathers Will to all the world, telling us how God will be worshipped and served; he is anointed to be *the Mediator* of the New Covenant, and *our High-Priest*, reconciling us to his Father by the Sacrifice of himself; and to be the *Great King* of all the world: and by this Article we are *Christians*, who serve and worship God the Father through Jesus Christ.

Rev. 1. 5.

Acts 11. 26. & 26. 28. 1 Pet. 4, 16.

## *His onely Son,*

Luke 1. 32. Rom. 1. 3, 4. 1 Joh. 5. 9, &c. & 4. 1585. 5. Jesus Christ is the Son of God, he alone, of him alone: for God by his holy Spirit caused him to be born

born of a Virgin: by his power he raised him from the Dead, and gave him a new birth, or beeing in the body: he gave him all power, and all excellency; and beyond all this, he is the expres's Image of his person, the brightness of his glory, equal to God, *beloved before the beginning of the world*, of a nature perfectly Divine; *very God* by essence and *very Man* by assumption; as *God*, all one in nature with the Father; and as *Man*, one Person in Himself.

John 1. 11. Col. 1. 17, 18, 15. Heb. 1. 5, 3. Phil. 2. 6. John 3. 35. & 5. 19. Col. 2. 9, 10. John 17. 24.

## *Our Lord.*

Jesus Christ, Gods onely Son, is the Heir of all things and persons in his Fathers house: All Angels and Men are his servants, and all the Creatures obey him; we are to believe in him, and by Faith in him onely, and *in his Name* we shall be saved.

Mat. 28. 18. Acts 2. 36. Psa. 2. 6, 7, &c. 1 Cor. 8. 6. Heb. 1. 6, 14, 15. 1 Pet. 1. 21.

## *Who was conceived by the Holy Ghost,*

I believe that Jesus Christ was not

Luke 1. 35. Gal. 4. 4. Luke 1. 32. not begotten of a Man, nor born by naturall means, but that a Divine Power from God [Gods Holy Spirit] did overshadow the Virgin-Mother of Christ, and made her in a wonderful manner to conceive *Jesus* in her womb; and by this his admirable manner of being conceived, he was the Son of God alone, and no man was his Father.

## *Born of the Virgin* Mary.

Luke 1. 26, &c. Mat. 1. 18. Though God was his Father, and he begat him by the power of the Holy Ghost, and caused him miraculously to begin in the womb of his Mother, yet from her he also derived his humane Nature, and by his Mother he was of the Family of King *David*, and called *the Son of Man*, his Mother being a holy person, not chosen to this great honour for her wealth or beauty, but by the good will of God, and because she Luke 1. 45, 48. was of a rare exemplar modesty and humility: and she received the honour of being a Mother to the Son Mat. 1. 25. of God, and ever a Virgin, and all generations shall call her blessed.

*Suffe-*

## *Suffered under* Pontius Pilate.

After that Jesus passed through the state of Infancy and Childhood being subject to his Parents, and working in an humble Trade to serve his own and his Mothers needs, he grew to the estate of a man; he began to preach at the age of thirty years, and having for about three years and a half preached the Gospel, and taught us his Fathers will, having spoken the Gospel of his Kingdome, and revealed to us the secrets of *Eternal life*, and *Resurrection of the Dead*, *Regeneration*, and *Renewing by the Holy Spirit*, *Perfect Remission of sins*, and *Eternal Judgement*: at last, that he might reconcile the world to his Father, he became a Sacrifice for all our sins, and suffered himself to be taken by the malicious Jews, and put to a painfull and shamefull death; they being envious at him for the number of his disciples, and the reputation of his person, the innocence of his life,

Luke 2. 51. 52. & 3. 23.

John 3. 4, &c. Acts 13. 39. Mat. 25. 31, 32.

Luke 22. 63. John 18. 4, 12, &c. Mat. 26.

life, the mightineſs of his Miracles, and the power of his Doctrine: and this death he ſuffered when *Pontius Pilate* was Governour of *Judea*

## *Was Crucified.*

Jeſus Chriſt being taken by the Rulers of the Jews, bound and deri-
Mat. 27. Mark. 15. Luke. 23. John. 19. ded, buffeted and ſpit upon, accuſed weakly and perſecuted violently; at laſt, wanting matter and pretences to condemn him, they asked him of his Perſon and Office; and becauſe he affirmed that great Truth, which all the world of good men long'd for, that he was the Meſſias, and deſigned to ſit *at the right hand of the Majeſty on high*, they reſolved to call it *Blaſphemy*, and delivered him over to *Pilate*, and by importunity and threats, forced him againſt his Conſcience, to give him up to be ſcourged, and then to be Crucified. The Souldiers therefore mocking him with a robe and reed, and preſſing a Crown of thorns upon his head, led him to the place of his death; compelling him to bear his Croſs, to which they preſently nail'd

nail'd him ; on which for threee hours he hang'd in extreme torture, being a ſad ſpectacle of the moſt afflicted, and the moſt innocent perſon of the whole warld.

## *Dead*

When the Holy Jeſus was wearied with tortures, and he knew all things were now fulfilled, and his Fathers wrath appeaſed towards Mankinde: His Father pitying his innocent Son groaning under ſuch intolerable miſeries, haſtened his death ; and Jeſus commending his Spirit into the hands of his Father, cried with a loud voice, bowed his head, and died ; and by his death ſealed all the Doctrines and Revelations which he firſt taught the world, and then confirmed by his blood : he was conſecrated *our merciſull High-Prieſt*, and by a feeling of our miſeries and temptations, became *able to help them that are tempted*: and for theſe his ſufferings, was exalted to the higheſt Throne, and Seat of the right hand of God : and hath ſhewn, that to heaven ther

Ibidem.
John. 18. 37.
Phil. 2. 8.
Col. 1. 20.
Iſa. 53. 10.
Heb 7. 25. & 9. 12. & 2. 17, 18. & 45.

is

Luke 23.46. Joh.10.17,18 12.32, & 11.51. Eph.2.13.14. Heb.2.10. Col.1.21,22. Tit.2.14. Joh.6.51. 1 Pet.2.24. & 4.13. 2 Tim 2.11. Gal.6.14.

is no surer way then suffering for his name; and hath taught us willingly to suffer for his sake, what himself hath already suffered for ours: He reconciled us to God by his death, led us to God, drew us to himself, redeemed us from all iniquity, purchased us for his Father, and for ever made us his servants and redeemed ones, that we being dead unto sin, might live unto God: And this death being so highly beneficiall to us, he hath appointed means to apply to us, and to represent to God for us in the Holy Sacrament of his last Supper. And upon all these considerations, that Cross which was a smart and shame to our Lord, is honour to us, and as it turned to his glory, so also to our spirituall advantages.

## *And Buried.*

Mat.27.57, &c.

That he might suffer every thing of humane nature, he was by the care of his freinds and disciples, by the leave of *Pilate*, taken from the Cross, and embalmed (as the manner of the Jews was to bury) and wrapt

wrapt in linnen, and buried in a new grave, hewn out of a Rock; and this was the laſt and loweſt ſtep of his humiliation.

## *He deſcended into Hell.*

That is, He went down *into the lower parts of the earth*, or (as himſelf called it) *into the heart of the earth*; by which phraſe the Scripture underſtands the ſtate of ſeparation, or of ſouls ſevered from their bodies: by this his deſcending to the land of darkneſs, where al things are forgotten. he ſanctified the ſtate of death and ſeparation, that none of his ſervants might ever after fear the jaws of Death and Hell; whither he went, not to ſuffer torment (becauſe he finiſhed all that upon the Croſs) but to triumph over the gates of hell, to verifie his death, and the event of his ſufferings, and to break the iron bars of thoſe lower priſons, that they may open and ſhut hereafter onely at his command.

Eph. 4. 9.
Mat. 12. 40.
Acts 2. 27.
Hoſ. 13. 14.
1 Cor. 15. 54. &c.
Rev. 20. 13, 14.
Mat. 16. 18.
Rev. 1. 17, 18.

The

## *The third day he roſe again from the Dead.*

Mark 16.1
Acts 10.40.

After our Lord Jeſus had abode in the grave the remaining part of the day of his Paſſion, and all the next day, early in the morning upon the third day, by the power of

Rom.14.9
Acts 5.30,&c.

God, he was raiſed from death and hell, to light and life, never to return to death any more, and is be-

Col.1.18.
Mat.28.1.

come the firſt-born from the dead, the firſt-fruits of them that ſlept;

1 Pet 3.18.
& 1. 3.
Eph.1.17.
1 Cor.15.20,
&c.

and although he was *put to death in the fleſh*, yet now *being quickned in the Spirit he lives for ever*; and as we all die in *Adam*, ſo in Chriſt we all ſhall be made alive: but every man in his own order: Chriſt is the firſt, and we, if we follow him in the Regeneration, ſhall alſo follow him in the Reſurrection.

## *He aſcended into Heaven,*

When our deareſt Lord was riſen from the grave, he converſed with

Luke 24. 45, 50.

his diſciples for forty days together, often

often shewing himself alive by infallible proofs, and once to five hundred of his disciples, at once appearing: having spoken to them fully concerning the affairs of the Kingdome, and the Promise of the Father; leaving them some few things in charge for the present, he solemnly gave them his blessing, and in the presence of his Apostles, was taken up into heaven, by a bright Cloud, and the ministery of Angels, being gone before us to prepare a place for us above all heavens, in the presence of his Father, and at the foot of the Throne of God: from which glorious presence we cannot be kept by the change of death, and the powers of the grave, nor the depth of hell, nor the height of heaven, but Christ being lifted up, shall draw all his servants unto him.

Mat. 21.17. Joh. 20. & 21.
Acts 1. 9.
1 Cor. 15. 6.
45
47.
Heb. 6. 19.
Rom. 8. 38, 39
1 Joh. 3. 2.

## *And sitteth at the rgiht hand of God, the Father Almighty.*

I believe that Jesus Christ sitteth in Heaven above all Principalities and

Phil. 2. 8, 9, &c.

and powers being exalted above
Eph.1.17,22. every Name that is named in heaven and earth, that is, above every creature above and below; all things being put under his feet: he is always in the presence of his Father,
Rom.8.34. Heb.7.27. 2 Pet.1.4. interceding for us, and governs all things in heaven and earth, that he may defend his Church, and adorn her with his Spirit, and procure and effect her eternal salvation: There he sits and reigns as King, and intercedes as our High-Priest; *He is a minister of the Sanctuary*, and *of the true Tabernacle which God made*
Heb. 12. 2. *and not man, the Author and Finisher of our Faith, the Captain of our Confession*, the great Apostle of our Religion, *the great Bishop of our souls*, the *Head of the Church*, and the Lord of heaven and earth: and therefore to him we are to pay Di-
1 Pet.1.20,21. Heb.1.6. vine Worship, Service and Obedience, and we must beleive in him, and in God by him, and relie entirely on the mercies of God through Jesus Christ.

*From*

*From thence he ſhall come*

In the Clouds, ſhining, and ador ned with the glory of his Father, attended by millions of bright Angels, with the voyce of an Archangel, and a ſhout of all the heavenly Army, the Trump of God; and every eye ſhall ſee him, and they that pierced his hands and his feet ſhall behold his Majeſty, his Terror, and his Glory; and all the families of the earth ſhall tremble at his preſence; and the powers of heaven ſhall be ſhaken, and the whole earth and ſea ſhall be broken in pieces and confuſion: for then he ſhall come to put an end to this world, and

John 14.3. Mat.24.30. 1 Theſſ.4.16. Rev.1.7. Acts 1.11. 2 Tim.4.1.

*To judge the Quick and Dead.*

*For the Father judgeth no man, but hath given all judgement to his Son*; and at this day of Judgement, the Lord Jeſus ſhall ſit in the Aire in a glorious Throne; and the Angels

John 5.22,23 1 Theſſ.4.16, 17.

Mat.25.32. Acts.10.42. having gathered together Gods Elect from the four Corners of the world, and all the kindreds of the earth being brought before the Judgement-ſeat, ſhall have the Records of their Conſcience laid open; that is, all that ever they thought, or ſpake, or did, ſhall be brought to their memory, to convince the wicked of the Juſtice of the Judge in paſſing the fearfull Sentence upon them, and to glorifie the mercies of God towards his *Redeemed ones*: and then the righteous Judge ſhall condemn the wicked to the portion of Devils for ever, to a ſtate of torments, the ſecond, and eternal, and intolerable death; and the godly being placed on his right hand, ſhall hear the bleſſed Sentenee of Abſolution, and ſhall be led by Chriſt to the participation of the glories of his Fathers Kingdome for ever and ever. *Amen.*

Mat.25 34, &c.

## I *believe in the Holy Ghoſt* [*or*] *the Holy Spirit.*

Who is the third Perſon of the holy, undi-

undivided, ever bleſſed trinity, which I worſhip and adore, and admire, but look upon with wonder, and am not in a capacity to underſtand. I believe that the Holy Spirit, into whoſe name as of the Father and the Son, I was baptized, is the heavenly Author, the Captain, the Teacher, and the witneſs of all the Truths of the Goſpel: that as the Father ſent the Son; ſo the Son from heaven ſen the Holy Spirit to lead the Church in to all Truth; to aſſiſt us in all Temptations, and to help us in the purchaſs of all Vertue. This Holy *Spirit proceeds from the Father*, and our Lord Jeſus received him from his Father, and ſent him into the world, who receiving the things of Chriſt, and declaring the ſame excellent doctrines, ſpeaks whatſoever he hath heard from him; and inſtructed the Apoſtles, and builds the Church, and produces Faith, and confirms our hope, and increaſes Charity: and this holy Spirit our bleſſed Lord hath left with his Church for ever, by which all the ſervants of God are

Mat. 28. 19.

Joh. 15. 26. — Acts 15 32.
16. 13. — & 3. 33.
6. 45. — — 24.
7. 16. 17. — — 13, 1, 2, 3.
5. 37. — — 20. 28.

Luke 12. 12.

Joh. 17. 37.
14. 16.
16. 13, 8.

Mat. 10 89.
Eph 1. 17.
& 3. 16

1 Cor. 2. 10.
11, 12.
Rom. 8, 14, 15

 16.

Rom. 14. 17. & 15. 13, 19. enabled to do all things neceſſary to Salvation, which by the force of Nature they cannot do: and we ſpeak by the Spirit, and work by the Spirit, when by his aſſiſtances any ways imparted to us, we ſpeak or do any thing of our duty. He it is who inlightens our Underſtanding, ſanctifies our Will, orders and commands our Affections; he comforts our ſorrows, ſupports our ſpirits in trouble, and enables us by Promiſes and Confidences, and Gifts, to ſuffer for the Lord Jeſus and the Goſpel: and all theſe things God the Father does for us by his Son, and the Son by the Holy Spirit, and the Holy Spirit by all means within and without, which are operative upon, and proportionable to the nature of reaſonable creatures. This is he who works Miracles, gives the gifts of Propheſie and of interpretation; that teaches us what, and how to pray; that gives us Zeal and holy Deſires; who ſanctifies children in Baptiſm, and confirmes them with his grace in Confirmation, and reproves the world, and conſecrates Biſhops, and all the Miniſters of the Goſpel,

1 Theſſ. 1. 6.

and

and absolves the penitent, & blesses the obedient, and comforts the sick, and excommunicates the refractory, and makes intercession for the Saints, that is, the Church, and those whom he hath blessed, appointed and sanctified to these purposes, do all these Ministeries, by his Authority, and his Commandment, and his Aids. This is he that *testifies to our spirits that we are the sons of God*, and that makes us to *cry*, *Abba Father*, that is, who inspires into us such humble confidences of our being accepted in our hearty and constant endevours to please God, that we can with chearfulness and joy call God our Father, and expect and hope for the portion of sons both here and hereafter, and in the certainty of this hope, to work out our salvation with fear and reverence, with trembling and joy, with distrust of our selves, and mighty confidence in God. By this holy and ever-blessed Spirit, several persons in the Church, and every man in h is proportion, receives the gifts of Wisdome, and Utterance, and Knowledge, and Interpretation,

and Prophecy, and Healing, and Government, and discerning of Spirits, and Faith, and Tongues, and whatsoever can be necessary for the Church in several ages and periods, for her beginning, for her continuance, for her in prosperity, and for her in persecution. This is the great *Promise of the Father*, and it is *the gift of God* which he will give to all them that ask him, and who live piously and chastely, and are persons fit to entertain so Divine a Grace. This Holy Spirit God gives to some more, to some less, according as they are capable. They *who obey his Motions*, and love his presence, and improve his Gifts, shall have him yet more abundantly: but they that *grieve the Holy Spirit*, shall lose that which they have: and they that *extinguish him*, belong not to Christ, but are in the state of reprobation: and *they that blaspheme* this holy Spirit, and call him the Spirit of the Devil, or the Spirit of Error, or folly, or do malicious despites to him, that is, they who on purpose, considering and choosing, do him hurt by word or by deed (so far as lies

Luke 24.49 & 4 18. Acts 2.33,38.

Eph. 4 7,30.

1 Cor 3.16.

Eph. 1.13.

Acts 7.51.

Rom. 1.14.

1 Thess. 5.19.

lies in them) ſhall for ever be ſepa- Mark 3. 29.
rated from the preſence of God and of Chriſt, and ſhall never be forgiven in this world nor in the world to come. Laſtly, this holy Spirit ſeals us to the day of Redemption; that is, God gives us his Holy Spirit as a teſtimony that he will raiſe us 2 Cor. 1. 22. & 5. 5.
again at the laſt day, and give us a portion in the glories of his Kingdome, in the inheritance of our Lord Jeſus.

## *The holy Catholick Church,*

I believe that there is, and ought to be a viſible Company of men, 1 Tim. 3. 15.
profeſſing the ſervice and diſcipline, that is, the Religion of the Goſpel, who agree together in the belief of all the Truths of God revealed by Jeſus Chriſt, and in confeſſion of the Articles of this Creed, and agree together in praying and praiſing Eph. 3. 21.
God through Jeſus Chriſt; to reade and hear the Scriptures read and ex- Heb. 2. 12. 10. 24.
pounded; to provoke each other to love and to good works; to advance the honour of Chriſt, and to propagate his Faith and Worſhip. I

1 Cor. 14. 26, &c. believe this to be a *Holy Church*, *Spirituall*, and not *Civill* and Secular, but ſanctified by their Profeſſion, and the ſolemn *Rites* of it, profeſſing holineſs, and ſeparating from
Mat. 18. 17, 18 the evill manners of heathens and wicked perſons, by their Laws and
Act 12. 5. Inſtitutions. And this *Church* is
1 Cor. 14. 14. *Catholick*, that is, it is not confin'd to the Nation of the Jewes, as was the old Religion; but it is gathered out of all Nations, and is not of a differing Faith in differing places, but alwaies did, doth, and ever ſhall profeſs the Faith which the A-
Gal. 1. 8, 9. poſtles preached, and which is contained in this Creed; which whoſoever believes, is a *Catholick* and a *Chriſtian*, and he that believes not,
Col. 2. 8, 9. is neither. This *Catholick Church*
Heb. 13. 8, 9. I believe, that is, I believe whatſoever all good Chriſtians in all ages, and in all places did confeſs to be the Catholick and Apoſtolick Faith.

## *The Communion of Saints,*

That is, the Communion of all *Chriſtians*: becauſe by reaſon of their holy Faith, they are called *Saints*

*Saints* in Scripture; as being begot- Acts 26.10.
ten by God into a lively Faith, and 9 13,32,
cleanſed by Believing: and by this 41.
Faith, and the profeſſion of a holy 1 Cor.6.11.
life in obedience to Jeſus Chriſt, they & 1.2.
are ſeparated from the world, called Matt.22.14.
to the knowledge of the truth, juſti-
fied before God, and indued with
the holy Spirit of Grace, foreknown
from the beginning of the world,
and predeſtinated by God to be
made conformable to the image of 1 Pet. 1. 2, 14,
his Son, here in holineſs of life, here- 15, 16.
after in a life of glory; and they 2 Pet. 3. 11.
who are *Saints* in their belief and
profeſſion, muſt be ſo alſo in their
practiſe and converſation, that ſo
they may *make their calling and ele-*
*ction ſure*, leſt they be Saints onely
in name and title, in their profeſſion
and inſtitution, and not in manners
& holineſs of living; that is, leſt they
be ſo before men, and not before
God. I believe that all people who
deſire the benefit of the Goſpel, are
bound to have a fellowſhip and ſo- Mat. 18.17, 18.
ciety with theſe *Saints*, and com-
municate with them in their holy
things, in their *Faith*, and in their Heb. 10.23.
*Hope*, and in their *Sacraments*, and

1 Cor. 11. 23, &c. Eph. 4. 13. 5. 6, 7, 23. 6. 18. Phil. 2. 4. & 1. 27. Rom. 16. 16, 17. 1 Joh. 3. 18. 1 Pet. 1. 22.

in their *Prayers*, and in their *publick Assemblies*, and in their *Government*: and must do to them all the acts of *Charity* and mutuall help which they can and are required to: and without this Communion of Saints, and a conjunction with them who believe in God through Jesus Christ, there is no salvation to be expected: which Communion must be kept in *inward things* alwayes, and by all persons, and testified by *outward acts* alwaies, when it is possible, and may be done upon just and holy conditions.

## *The forgiveness of sins,*

Rom. 3. 28. Act. 2. 38. 13. 38. 1 Joh. 2. 1, 2, 12. Gal. 6. 1. Joh. 20, 23. Mark 16. 16. 2 Pet. 1. 5, &c. Eph. 1. 13.

I believe that all the sins I committed before I came to the knowledge of the Truth, and all the slips of humane infirmity, against which we heartily pray, and watch and labour, and all the evil habits, of which we repent so timely and effectually, that we obtain their contrary graces, and live in them, are fully remitted by the blood of Christ: which forgiveness we obtain by *Faith* and *Repentance*, and therefore are not justi-

fied

fied by the *Righteouſneſs of Works*, but by the *Righteouſneſs of Faith*: and we are preſerved in the ſtate of forgiveneſs or juſtification by the fruits of a lively Faith, and a timely active Repentance.

1 Pet. 1. 15, 16, 17, 18. Jam. 2. 17, 20, &c. 1 Joh. 3. 21, &c. Heb. 12. 14, 15, 16.

## *The Reſurrection of the body,*

I believe that at the laſt day all they *whoſe ſins are forgiven, and who lived and dyed in the Communion of Saints, and in whom the holy Spirit did dwell*, ſhall riſe from their graves, their dead bones ſhall live, and be clothed with fleſh and skin, and their bodies together with their ſouls ſhall enter into the portion of a new life: and that this body ſhall no more ſee corruption, but ſhall riſe to an excellent condition: it ſhall be Spiritual, Powerful, Immortal and Glorious, like unto his glorious body, who ſhall then be our Judge, is now our Advocate, our Saviour, and our Lord.

1 Cor. 15, 29, &c. Mat. 22. 31. Rom. 8. 11, 23. Joh. 6. 39. Phil. 3. 20. 2 Cor. 4. 14.

## *And the life Everlaſting.*

I believe that they who have their part

part in this Reſurrection, ſhall meet the Lord in the Air, and when the bleſſed Sentence is pronounc'd upon them, they ſhall for ever be with the Lord in joys unſpeakable, and full of glory: God ſhall wipe all tears from their eyes; there ſhall be no fear or ſorrow, no mourning or death, a friend ſhall never go away from thence, and an enemy ſhall never enter; there ſhall be fulneſs without want, light eternal brighter then the Sun; day and no night; joy and no weeping; difference in degree, and yet all full; there is *love without diſſimulation*, excellency without envy, multitudes without confuſion, muſick without diſcord; there the Underſtandings are rich, the Will is ſatisfied, the Affections are all love, and all joy, and they ſhall reign with God and Chriſt for ever and ever.

2 Theſſ. 4.17.
Rev. 21.4.
Rev. 22.5.
Mat. 25.34.

*Amen.*

This is the Catholick Faith, which except a man believe faithfully, he cannot be ſaved.

Tertull.

Tertull. de velandis Virgin.

« *Regula quidem fidei una omnino*
« *est, sola immobilis & irreformabi-*
« *lis, credendi scil. in unicum Deum*
« *Omnipotentem &c. Hac lege fidei*
« *manente, cætera jam disciplinæ &*
« *conversationis admittunt novitatem*
« *correctionis, operante scil. & profi-*
« *ciente usque in finem Gratiâ Dei.*

The Rule of Faith is wholly one, unalterable, never to be mended, never changed; to wit, *I believe in God, &c.* This Law of Faith remaining in other things you may encrease and grow.

S. Aug. de Fide & Symb.

« *Hæc est fides, quæ paucis verbis*
« *tenenda in symbolo Novellis datur.*
« *Quæ pauca verba fidelibus nota*
« *sunt: ut credendo subjugentur Deo,*
« *subjugati rectè vivant, rectè viven-*
« *do cor mundent, corde mundo quod*
« *credunt, intelligant.*

This is the Faith which in few words is given to Novices: These few words are known to all the faith-

full

ful; that by believing they may be ſubject to God; by this ſubjection they may live well; by living well they may purifie their hearts; and with pure hearts they may [reliſh and] underſtand what they do believe.

Max. Taurin. de Tradit. Symb.

« *Symbolum teſſera eſt & ſignacu-*
« *lum, quo inter Fideles, Perfidóſq;*
« *ſecernitur.*

This Creed is the Badge or Cogniſance, by which the Faithful are diſcerned from Unbelievers.

« *Hujus] Catholici Symboli brevis*
« *& perfecta Confeſſio quæ duodecim*
« *Apoſtolorum totidem eſt ſignata ſen-*
« *tentiis, tam inſtructa ſit in munitio-*
« *ne cœleſti, ut omnes Hæreticorum o-*
« *piniones ſolo poſſint gladio detrunca-*
« *ri.* Leo. M. ad Pulcheriam Aug.

This ſhort and perfect Confeſſion of this Catholick Creed, which was conſigned by the Sentences of twelve Apoſtles, is ſo perfect a celeſtial Armour, that all the Opinions of Hereticks may by this alone, as with a ſword, be cut in pieces.

# AGENDA:

OR,

*Things to be done.*

Inſcripta Chriſto pagina immortalis eſt;
Nec obſoleſcit ullus in cœlis apex.

*Prudent.* περὶ στεφάνων
Hymn. 10.

# THE DIARY:

## OR,

## A RULE to ſpend each Day religiouſly.

### §. 1.

1. SUppoſe every day to be a day of buſineſs: for your whole life is a race, and a battel; a merchandiſe, and a journey. Every day propound to your ſelf a Roſary or a Chaplet of good Works, to preſent to God at night.

2. Riſe as ſoon as your health and other occaſions ſhall permit; but it is good to be as regular as you can, and as early. Remember, he that riſes firſt to Prayer, hath a more early title to a bleſſing. But he that changes night into day, labour into idleneſs, watchfulneſs to ſleep, changes his hopes of bleſſing into a dream.

3. Never

3. Never let any one think it an excuſe to lie in bed, becauſe he hath nothing to doe when he is up: for whoever hath a Soul, and hopes to ſave that Soul, hath work enough to do to *make his calling and election ſure*, to ſerve God, and to pray, to reade, and to meditate, to repent, and to amend, to doe good to others, and to keep evil from themſelves. And if thou haſt little to do, thou ought'ſt to imploy the more time in laying up for a greater Crown of Glory.

4. At your opening your eyes, enter upon the day with ſome act of piety.

1. Of thankſgiving for the preſervation of you the night paſt.
2. Of the glorification of God for the works of the Creation, or any thing for the honour of God.

5. When you firſt go off from your bed, ſolemnly and devoutly bow your head, and worſhip the holy Trinity, the Father, Son, and Holy Ghoſt.

6. When you are making ready, be as ſilent as you can, and ſpend that time in holy thoughts; there being no way left to redeem that time from loſs, but by meditation and ſhort mental prayers. If you chooſe to ſpeak, ſpeak ſomething of Gods praiſes, of his goodneſs, his mercies;

cies, or his greatneſs: Ever reſolving that the firſt fruits of thy reaſon, and of all thy faculties ſhall be preſented to God, to ſanctifie the whole harveſt of thy converſation.

7. Be not curious, nor careleſs in your habit, but always keep theſe meaſures.

1. Be not troubleſome to thy ſelf, or to others, by unhandſomeneſs or uncleanneſs.
2. Let it be according to your ſtate and quality.
3. Make Religion to be the difference of your habit, ſo as to be beſt attired upon Holy or Feſtival dayes.

8. In your dreſſing, let there be ejaculations fitted to the ſeverall actions of dreſſing: as at waſhing your hands and face, pray God to cleanſe your ſoul from ſin: In putting on your clothes, pray him to clothe your Soul with the righteouſneſs of your Saviour; and ſo in all the reſt.

For Religion muſt not onely be the garment of your Soul, to inveſt it all over; but it muſt be alſo as the fringes to every of your actions, that ſomething of Religion appear in every one of them, beſides

beſides the innocence of all of them.

9 As ſoon as you are dreſſed with the firſt preparation of your clothes, that you can decently do it, kneel and ſay the Lord Prayer; then riſe from your knees, and do what is neceſſary for you in order to your further dreſſing, or affairs of the houſe, which is ſpeedily to be done; and then finiſh your dreſſing according to the foregoing Rules.

10. When you are dreſſed, retire your ſelf to your Cloſet; and go to your uſuall devotions, which it is good that at the firſt prayers they were divided into ſeven actions of piety.

1. An act of Adoration.
2. Of Thankſgiving.
3. Of Oblation.
4. Of Confeſſion.
5. Of Petition.
6. Of Interceſſion.
7. Of Meditation, or ſerious, deliberate, uſefull reading of the holy Scriptures.

οὐκ ἔστι πνευματωφελῶς μὴ συνεχῶς ἀναγινώσκοντα πνευματικῆς. S. Chryſoſt. Homil. 3. de Lazaro.

11. I adviſe that your reading ſhould be governed by theſe meaſures.

1. Let

1. Let it be not of the whole Bible in order, but for your devotion uſe the New Teſtament, and ſuch portions of the Old as contain the Precepts of holy life.
2. The Hiſtorical and leſs uſeful part, let it be read at ſuch other times which you have of leiſure from your domeſtick imployments.
3. Thoſe portions of Scripture which you uſe in your Prayers, let them not be long. A Chapter at once; no more: but then what time you can afford, ſpend it in thinking and meditating upon the holy Precepts which you read.
4. Be ſure to meditate ſo long, till you make ſome *act of piety* upon the occaſion of what you meditate; either that you get ſome new arguments againſt a ſin, or ſome new incouragements to vertue; ſome ſpirituall ſtrength and advantage, or elſe ſome act of Prayer to God, or glorification of him.
5. I adviſe that you would reade your Chapter in the midſt of your Prayers in the Morning, if they be divided acording to the number

ber of the former actions; because little interruptions will be apt to make your prayers less tedious, and your self more attent upon them: But if you finde any other way more agreeing to your spirit and disposition, use your liberty without scruple.

12. Before you go forth of your Closet, after your Prayers are done, set your self down a little while, and consider what you are to do that day, what matter of busines is like to imploy you or to tempt you; and take particular resolution against that, whether it be matter of wrangling, or anger, or covetousnes, or vain courtship, or feasting: and when you enter upon it, remember, upon what you resolved in your Closet. If you are likely to have nothing extraordinary that day a general recommendation of the affairs of that day to God in your Prayers will be sufficient: but if there be any thing foreseen that is not usual, be sure to be armed for it, by a hearty though a short Prayer, and an earnest prudent resolution before-hand, and then watch when the thing comes.

13. Whosoever hath Children or Servants, let him or her take care, that all the

e Children and Servants of the family
y their prayers before they begin their
ork; The *Lords Prayer*, and the *Ten*
*ommandements*, with the *ſhort verſe* at
he end of every Commandement, which
he Church uſes; and *the Creed* is a very
ood office for them, if they be not fitted
or more regular offices. And to theſe alſo
were good, that ſome proper Prayer
ere apportioned, and they taught it. It
ere well if they would ſerve themſelves
f this form, ſet down at the end of this
Diary.

14. Then go about the affairs of your
houſe and Proper imployment, ever a-
oiding idleneſs, or too much earneſtneſs
of affection upon the things of the world:
Do your buſineſs *prudently*, *temperately*,
*diligently*, *humbly*, *charitably*.

15. Let there be no idle perſon in or
about your family, of beggers, or unim-
ployed Servants, but finde them all *work*
and *meat*; call upon them carefully; re-
prove them without reproaches, or fierce
railings. Be a maſter or a miſtreſs, and a
friend to them, and exact of them to be
faithful and diligent.

16. In your Servants ſuffer any offence
againſt your ſelf, rather then againſt
God; endure not that they ſhould ſwear,

or

or lie, or steal, or be wanton, or curse each other, or be railers, or slanderers, or tell-tales, or sowers of dissention in the family, or amongst neighbours.

17. In all your entercourse with your neighbours in the day, let your affairs be wholly matter of business or civility, and alwaies managed with Justice and Charity; never let it be matter of curiosity or inquiry into the actions of others; always without censuring or rash judgment, without backbiting, slandering, or detraction: Do it not your self, neither converse with them that do. He or she that loves tale-bearers, shall never be beloved, or be innocent.

18. Before dinner and supper, as often as it is convenient, or can be had, let the publick Prayers of the Church, or some parts of them, be said publickly in the family, and let as many be present as you can. The same rule is also to be observed for Sundays and Holy-days for their going to Church. Let no servant be alwaies detained, but relieved and provided for by changes.

19. Let your meal be temperate and wholsome, according to your quality and the season, begun and ended with Prayer; and be sure that in the course of your

your meal, and before you riſe, you recollect your ſelf, and ſend your heart up to God with ſome holy and ſhort ejaculation; remembering your duty, fearing to offend, or deſiring and ſighing after the eternall Supper of the Lamb.

20. After meal, uſe what inocent refreſhment you pleaſe, to refreſh your minde or body, with theſe meaſures:

1. Let it not be too expenſive of time.
2. Let it not hinder your devotion, nor your buſineſs.
3. Let it be always without violence or paſſion.
4. Let it not then wholly take you up when thou art at it; but let your heart retire with ſome holy thoughts, and ſober recollections, leſt your mind be ſeiſed upon by it, and your affections carried off from better things; ſecure your affections for God, and ſober and ſevere imployment. Here you may be refreſhed, but take heed you neither *dwell here*, nor *ſin here*. It is better never to uſe recreation, then at any time to ſin by it: But you may uſe receation, and avoid ſin, and *that's the beſt temper*: But if you cannot

do both, be more carefull of your ſoul, then of your refreſhment, and *that's the beſt ſecurity*. But then in what you uſe to ſin, carefully avoid it, and change your refreſhment for ſome other inſtance in which you can be more innocent.

21 Entertain no long diſcourſes with any but if you can bring in ſomething to ſeaſon it with Religion: as God muſt be in all your thoughts, ſo if it be poſſible, let him be in all your diſcourſes, at leaſt let him be at one end of it; and when you can ſpeak of him, be ſure you forget not to think of him.

22. Toward the declining of *the day*, be ſure to retire to your private devotions. Reade, meditate, and pray; In which I propound to you this method: On the Lords day meditate of the glories of the Creation, of the works of God, and all his benifits to Mankind, and to you in particular. Then let your devotion he humbly upon your knees, to ſay over the 8th and 19th Pſalmes, and ſometimes the 104th with proper Collects which you ſhall finde or get: adding the forme of thanksgiving which is in the *Rule of Holy Living*

*ving*, pag. 378. in the manner as is there directed; or some other of your own choosing.

Meditate on { *Munday*, *Tuesday*, *Wednesday*, *Thursday* } on { 1. *Death*. 2. *Judgement*. 3. *Heaven*. 4. *Hell*. }

Saying your usuall prayers, and adding some ejaculations or short sayings of your own, according to the matter of your devotion.

*On Friday*, recollect your sins that you have done that week, and all your life time; and let your devotion be to recite humbly and devoutly some penitentiall Letanies, whereof you may serve your self in the *Rule of holy living*, page 373.

*On Saturday* at the same time, meditate on the passion of our blessed Saviour and all the mysteries of our Redemption, which you may do and pray together, by using the forms made to that purpose in the *Rule of holy living*, page, 391. In all your devotions begin and end with the Lords prayer.

Upon these two dayes and Sunday, you may choose some portions out of *the Life of Christ*, to reade and help your meditation,

tion, proper to the myſteries you are appointed to meditate, or any other devout books.

23, Reade not much at a time; but meditate as much as your time and capacity and diſpoſition will give you leave: ever remembring, that little reading, and much thinking; little ſpeaking, and much hearing; frequent and ſhort prayers, and great devotion, is the beſt way to be wiſe, to be holy, to be devout.

24. Before you go to bed, bethink your ſelf of the day paſt; if nothing extraordinary hath hapned, your Conſcience is the ſooner examined; but if you have had any difference or diſagreeing with any one, or a great feaſt, or great company, or a great joy, or a great ſorrow, then recollect your ſelf with the more diligence: ask pardon for what is amiſs; give God thanks for what was good: if you have omitted any duty, make amends next day; and yet if nothing be found that was amiſs, be humbled ſtill and thankfull, and pray God for pardon if any thing be amiſs that you know not of. if all theſe things be in your offices, for your laſt prayers be ſure to apply them according to what you finde in your examination: but if they be not, ſupply them with ſhort eja-

ejaculations before you begin your laſt prayers, or at the end of them, Remember alſo, and be ſure to take notice of all the mercies and deliverances of your ſelf, and your relatives that day.

25. As you are going to bed, as often as you can conveniently, or that you are not hindred by company, meditate of death, and the preparations to your grave. When you lie down, cloſe your eyes with a ſhort prayer, commit your ſelf into the hands of your faithfull Creator: and when you have done, truſt him with your ſelf, as you muſt do when you are dying.

26. If you awake in the night, fill up the intervals or ſpaces of your not ſleeping by holy thoughts and aſpirations, and remember the ſins of your youth: and ſometimes remember your dead, and that you ſhall die; and pray to God to ſend to you and all mankinde a mercy in the day of judgement.

27. Upon the Holy-days obſerve the ſame Rules; onely let the matter of your meditations be according to the myſtery of the day. As vpon *Chriſtmas* day meditate on the birth of our bleſſed Saviour, and read the ſtory and Conſiderations which are in the *Life of Chriſt*: and to your ordinary devotions of every day

adde the Prayer which is fitted to the myſtery which you ſhall finde in *the Life of Chriſt*, or the *Rule of holy Living*. Upon the day of the Annunciation of our *Lady-day*, meditate on the incarnation of our bleſſed Sauiour; and ſo upon all the Feſtivals of the year.

28. Set apart one day for faſting once a week, or once a fortnight, or once a month at leaſt, but let it be with theſe cautions and meaſures.

1, Do not chooſe a feſtivall of the Church for your faſting day.

2. Eat nothing till your afternoon devotions be done, if the health of your body will permit it: if not, take ſomething, though it be the leſs.

3. When you eat your meal, let it be no more then ordinary, leſt your faſting day end in an intemperate evening.

4. Let the actions of all the day be proportionable to it, abſtain from your uſuall recreations on that day, and from greater mirth.

5. Be ſure to deſign beforehand the purpoſes of your faſt, either for *Repentance*, or for *Mortification*

or

or for the advantages of *prayer*; and let your devotions be accordingly. But be ſure, *not* to think faſting or eating fiſh or eating nothing, of it ſelf to be pleaſing to God, but as it ſerves to one of theſe purpoſes.

6. Let ſome part of that day extraordinary be ſet apart for prayer, for the actions of Repentance for confeſſion of ſins, and for begging of thoſe graces for whoſe ſake you ſet a part that day.

7. Be ſure that on that day you ſet apart ſomething for the poor; for *Faſting* and *Alms* are *the wings of prayer.*

8. It is beſt to chooſe that day for your faſt, which is uſed generally by all Chriſtans, as Friday and Saturday; but do not call it a faſting day, unleſs alſo it be a day of extraordinary devotion and of alms.

29. From obſervation of all the dayes of your life, gather out the four extraordinaries.

1. All the great and ſhamefull ſins you have committed.
2. All the excellent or greater acts of piety which by Gods grace you have performed.
3. All the great bleſſings you have received.
4. All the dangers and great ſickneſſes you have eſcaped; and upon all the days of your extraordinary devotions, let them be brought forth, and produce their acts of virtus.
1. Repentance and prayers for pardon.
2. Reſolutions to proceed and increaſe in good works.
3. Thankſgiving to God.
4. Fear and watchfulneſs, leſt we fall into worſe, as a puniſhment for our ſin.

30. Keep a little Catalogue of theſe, and at the foot of them ſet down what Promiſes and Vows you have made, and kept or broken, and do according as you are obliged.

31. Receive the bleſſed Sacrament as often as you can: endevour to have it once a moneth, beſides the ſolemn and great

great Festivalls of the year.

32. Confess your sins often, hear the Word of God, make Religion the business of your life, your study, and chiefest care, and be sure that in all things a spiritual guide take you by the hand.

Thou shalt always rejoyce in the euening if thou doest spend the day virtuously.

# VIA PACIS.

## A short Method of Peace and Holiness.

## With a Manual of daily PRAYERS:

### Fitted to the days of the Week.

## SUNDAY.

### *Decad the first.*

1. IT is the highest wisdome by despising the world to arrive at heaven: for they are blessed whose daily exercise it is to converse with God by *prayer* and *Obedience*, by *Love* and *patience*.

2. It is the extremest folly to labour for that which will bring torment in the end, and no satisfaction in the little enjoyment

joyment of it: to be unweraed in the pursuit of the world, and to be soon tir'd in whatsoever we begin to do for Christ.

3. Watch over thy self, counsel thy self, reprove thy self, censure thy self, and judge thy self impartially: whatever thou dost to others, do not neglect thy self. For every man profits so much as he does violence to himsef.

4. They that follow there own sensuality, stain their Consciences, and lose the grace of God: but he that endevours to please God, whatever he suffers, is beloved of God. For it is not a Question, Whether we shall or shall not suffer? but, Whether we shall suffer for God, or for the world? whether we shall take pains in Religion, or in sin, to get heaven, or to get riches?

5. What availeth knowledge without the fear of God. A humble ignorant man is better then a proud scholar, who studies natural things, and knows not himself. The more thou knoweſt, the more grievously thou shalt be judged: Many get no profit by there labour because they contend for knowledge, rather then for holy life; and the time shall come, when it shall more avail thee to have subdu'd *one lust*, then to have known *all mysteries*.

9. No-

6. No man truly knows himself, but he groweth dayly more contemptible in his own eyes; desire, not to be kown, and to be little esteem'd of by men.

7. If all be well *within*, nothing can hurt us from *without*: for from inordinate love and vain fear, comes all unquietness of spirit, and distraction of our senses.

8. He to whom all things are one, who draweth all things to one, and seeth all things in one, may enjoy true peace and rest of spirit.

9. It is not much business that distracts any man, but the want of purity, constancy, and tendency towards God. who hinders thee more then the unmortified desires of thine own heart; As soon as ever a man desires any thing inordinately, he is presently disquieted in himself. He that hath not wholly subdued himself, is quickly tempted and overcome in small and trifling things. The weak in spirit is he that is in a manner subject to his appetite, and he quickly falls into *indignation*, and *contention*, and *envy*.

10. He is truly great, that is great in Charity, and little in himself.

# MUNDAY.

## *The ſecond Decad.*

11. WEE rather often believe and ſpeak evil of others, then good. But they that are truly virtuous, do not eaſily credit evil that is told them of their neighbours. For if others may *do amiſs*, then may theſe alſo *ſpeak amiſs*. Man is frail and prone to evil, and therefore may ſoon fail in words.

12. Be not raſh in thy proceedings, nor confident and pertinacious in thy conceits. But conſult with him that is wiſe, and ſeek to be inſtructed by a better then thy ſelf.

13. The more humble and reſign'd we are to God, the more prudent we are in our affairs to men, and peaceable in our ſelves.

14. The proud and the covetous can never reſt.

15. Be not aſham'd to be, or to be eſteem'd poor in this world: for he that hears God teaching him, will finde that it is the beſt wiſedome to withdraw all our affec-

affections from ſecular honour, and troubleſome riches, and to place them upon eternal treaſures and by patience, by humility, by ſufferiug ſcorn and contempt, and all the will of God, to get the true riches.

16. Be not proud of well-doing; for the judgement of God is farre differing from the judgement of men.

17. Lay not thine heart open to every one, but with the wiſe, and them that fear God. Converſe not much with young people and ſtrangers. Flatter not the rich, neither do thou willingly or lightly appear before great perſonages. Never be partaker with the perſecutors.

18. It is eaſier, and ſafer, and more pleaſant to live in obedience, then to be at our own diſpoſing.

19. Always yeeld to others when there is cauſe; for that is no ſhame, but honour: but it is ſhame to ſtand ſtiff in a fooliſh or weak argument on reſolution.

20. The talk of worldly affairs hindreth much, although recounted with a fair intention; we ſpeak willingly, but ſeldome return to ſilence.

Tueſday:

# TUESDAY.

## *The third Decad.*

21. WAtch and pray, leſt your time paſs without profit or fruit. But devout diſcourſes do greatly further our ſpirituall progreſs, if perſons of one minde and ſpirit be gathered together in God.

22. We ſhould enjoy more peace, if we did not buſie our ſelves with the words and deeds of other men, which appertain not to our charge.

23. He that eſteems his progreſs in Religion to conſiſt in exterior Obſervances, his deuotion will quickly be at an end: But to free your ſelves of paſſions, is to lay the axe to the root of the tree, and the true way of peace.

24. It is good that we *ſometimes* be contradicted, and ill thought of, and that we *always* bear it well, even when we deſerue to be well ſpoken of: perfect peace and ſecurity cannot be had in this world.

25. All the Saints have profited by tribulations; and they that could not bear tempta-

temptations, became reprobates, and fell from God.

26. Think not all is well within, when all is well without; or that thy being pleas'd is a ſign that God is pleas'd: but ſuſpect every thing that is proſperous, unleſs it promotes Piety, and Charity, and Humility.

27. Do no evil, for no intereſt, and to pleaſe no man, for no friendſhip, and for no fear.

28. God regards not how much we do, but from how much it proceeds. He does much that loves much.

29. Patiently ſuffer that from others, whith thou canſt not mend in them, until God peaſe to do it for thee; and remember that thou mend thy ſelf, ſince thou art ſo willing others ſhould not offend in any thing.

30. Every mans virtue is beſt ſeen in adverſity and temptation.

Wedneſday.

# WEDNESDAY.

## *The fourth Decad.*

3. BEgin every day to repent, not that thou ſhouldſt at all defer it, or ſtand at the door, but becauſe all that is paſt ought to ſeem little to thee; becauſe it is ſo in it ſelf: begin the next day with the ſame zeal and the ſame fear, and the ſame humility, as if thou hadſt never begun before.

32. A little omiſſion of any uſual exerciſe of piety, cannot happen to thee without ſome loſs and conſiderable detriment, even though it be upon a conſiderable cauſe.

33. Be not ſlow in common and uſual acts of piety and Devotion, and quick and prompt at ſingularites: but having firſt done what thou art bound to, proceed to *counſels* and *perfections*, and the extraordinaries of Religion, as you ſee cauſe.

34. He that deſires much to hear news, is never void of paſſions, and ſecular deſires, and adherencies to the world,

35. Com,

35. Complain not too much of hindrances of Devotion: if thou let men alone, they will let you alone: and if you desire not to converse with them, let them know it, and they will not desire to converse with thee.

36. Draw not to thy self the affairs of others, neither involve thy self in the suits and parties of great personages.

37. Know that if any trouble happen to thee, it is what thou hast deserved, and therefore brought upon thy self. But if any comfort come to thee, it is a gift of God, and what thou didst not deserve. And remember, that oftentimes when thy body complains of trouble, it is not so much the greatness of trouble, as littleness of thy spirit, that makes thee to complain.

38. He that knows how to suffer any thing for God, that desires heartily the will of God may be done in him; that studies to please others rather them himself; to do the will of his superior, not his own; that chooseth the least portion, and is not greedy for the biggest; that takes the lowest place, and does not murmure secretly: he is in the best condition and state of things.

39. Let no man despair of mercy or success,

ſucceſs, ſo long as he hath life and health.

40. Every man muſt paſs through fire and water, before he can come to refreſhment.

## THURSDAY.

### *The fifth Decad.*

41. SOon may a man loſe that by negligence, which hath by much labour, and a long time, and a mighty grace ſcarcely been obtain'd. And what ſhall become of us before night, who are weary ſo early in the morning? Woe be to that man who would be at reſt, even when he hath ſcarcely a footſtep of holineſs appearing in his converſation.

42. So think, and ſo do, as if thou wert to die to day, and at night to give an account of thy whole life.

43. Beg not a long life, but a good one: for length of days oftentimes prolongs the evill, and augments the guilt. It were well if that little time we live, we would live well.

44. Entertain the ſame opinions and thoughts of thy ſin and of thy preſent ſtate,

ſtate, as thou wilt in the day of ſorrow. Thou wilt then think thy ſelf very miſerable and very fooliſh, for neglecting one hour, and one day of thy ſalvation: Think ſo now, and thou wilt be more provident of thy time and of thy talent. For there will a time come, when every careleſs man ſhall deſire the reſpite of one hour for Prayer and Repentance, and I know not who will grant it. happy is he that ſo lives, that in the day of death he rejoyces, and is not amazed.

45. He that would die comfortably, may ſerve his ends by firſt procuring to himſelf a contempt of the world, a fervent deſire of growing in grace, love of diſcipline, a laborious repentance, a prompt obedience, ſelf-deniall, and toleration of every croſs accident for the love of Chriſt, and a tender Charity.

46. While thou art well, thou mayeſt do much good, if thou wilt; but when thou art ſick, neither thou nor I can tell, what thou ſhalt be able to do. It is not very much, nor very good: Few men mend with ſickneſs, as there are but few who by travel and a wandring life become devout.

47. Be not troubled, nor faint in the labours of mortification, and the auſterities of Repentance: for in Hell, one hour

hour is more intolerable then a hundred years in the houſe of Repentance : and try for if thou canſt not indure God puniſhing thy follies gently, for a while, to amend thee, how wilt thou endure his vengeance for ever to undo thee ;

48. In thy prayers wait for God, and think not every hearty prayer can procure every thing thou askeſt. Theſe things which the Saints did not obtain without many prayers, and much labour, and a ſhower of tears, and a long protracted watchfulneſs, and induſtry, do thou expect alſo in its own time, and by its uſual meaſures. Do thou valiantly, and hope confidently, and wait patiently, and thou ſhall finde thou wilt not be deceived.

49. Be carefull thou doſt not ſpeak a lie in thy Prayers, which though not obſerved, is frequently practis'd by careleſs perſons, eſpecially in the formes of confeſſion, affirming things which they have not thought, profeſſing ſorrow which is not, making a vow they mean not.

50. If thou meaneſt to be devout, and to enlarge thy Religion, do it rather by increaſing thy ordinary devotions, then thy extraordinary. For if they be not regular, but come by chance, they will not laſt long. But if they be added to your ordinary

ordinary offices, or made to be daily, thy ſpirit will by uſe and cuſtome be made tender, and not willing to go leſs.

## FRYDAY.

### *The ſixth Decad.*

51. HE is a truly charitable and good man, who when he receives injuries, grieves rather for the malice of him that injures him, then for his own ſuffering; who willingly prays for him that wrongs him, and from his heart forgives all his faults; who ſtays not, but quickly asks pardon of others for his errors or miſtakes; who ſooner ſhews mercy then anger; who thinks better of others then himſelf; who offers violence to his appetite and in all things endevours to ſubdue the fleſh to the ſpirit. This is an excellent abbreviature of the whole duty of a Chriſtian.

52. No man can have felicity in two ſtates of things; if he takes it in God here, in him he ſhall have it hereafter, for God will laſt for ever. But if he takes felicity in things of this world, where will

hia felicity be when this world is done? Either here alone, or hereafter must be thy portion.

53. Avoid those things in thy self which in others do most displease thee, And remember, that as thine eye observes others, so art thou observed by God, by Angels, and by men.

54. He that puts his confidence in God onely, is neither overjoyed in any great good things of this life, nor sorrowfull for a little thing. Let God be thy love and thy feare, and he also will be thy salvation and thy refuge.

55. Do not omit thy prayers for want of a good oratory or place to pray in, nor thy duty for want of temporal incouragements. For he that does both upon Gods accounts cares not *how* or *what* he suffers, so he suffer well, & be the friend of Christ; nor *where* nor *when* he prays, so he may do it *frequently*, *fervently*, and *acceptably*.

56. Very often remember and meditate upon the wounds and stripes, the shame and the pain, the death and the burial of our Lord Jesus; for nothing will more enable us to bear our cross *patiently*, injuries *charitably*, the labour of Religion *comfortably*, and censuring words and detractions with *meekness* and *quietness*.

57. Esteem

57. Esteem not thy self to have profited in Religion, unless thou thinkest well of others, and meanly of thy self: Therefore never accuse any but thy self, and he that diligently watches himself, will be willing enough to be silent concerning others.

58. It is no great matter to live louingly with good nartu'd, with humble, and meek persons: bnt he that can do so with the froward, with the wilful and the ignorant, with the peevish and perverse, he only hath true charity: always remembering, that our true solid peace, and peace of God, consists rather in complying with others, then in being complyed with, in suffering and forbearing, rather then in contention and victory.

59. Simplicity in our intentions, and purity of affections, are the two wings of a soul investing it with the robes and resemblances of a Seraphim. Intend the honour of God principally and sincerely, and mingle not thy affections with any creature, but in just subordination to God, and to Religion, and thou shalt have joy, if there be any such thing in this world. For there is no joy but in God, and no sorrow but in an evill Conscience.

60. Take not much care what, or who for thee, or against thee. the judgment of

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none is to be regarded, if Gods judgement be otherwiſe. Thou art neither better nor worſe in thy ſelf, for any account that is made of thee, by any but by God alone: ſecure that to thee, and he will ſecure all the reſt.

## SATURDAY.

### *The ſeventh Decad.*

61. BLeſſed is he that underſtands what it is to love *Jeſus*, and contendes earneſtly to be like him. Nothing elſe can ſatisfie, or make us perfect. But be thou a bearer of his Croſs, as well as a lover of his kingdome. Suffer tribulation for him, or from him, with the ſame ſpirit thou receiveſt conſolation: follow him as well for the bitter Cup of his paſſion as for the Loaves; and remember, that if it be a hard ſaying, *Take up my Croſse and follow me*, it is a harder ſaying, *Goye Curſed into Everlaſting fire.*

62. No man can alwayes have the ſame ſpirituall pleaſure in his prayers, For the greateſt Saints have ſometimes ſuffered the baniſhment of the heart;

ſometime are fervent, ſometimes they feel a barrenneſs of Devotion: for this Spirit comes and goes. Reſt therefore onely in God, and in doing thy duty: and know, That if thou beeſt overioyed to day, this hour will paſs away, and temptation and ſadneſs will ſucceed.

63. In all afflictions, ſeek rather for Patience then for Comfort, if thou preſerveſt *that*, *this* will return. Any man would ſerve God, if he felt pleaſure in it always; but the virtuous does it, when his ſoul is full of heavineſs, and regards not himſelf, but God, and hates that conſolation that leſſens his compunction; but loves any thing whereby he is made more humble.

64. That which thou doſt not underſtand when thou readeſt, thou ſhalt underſtand in the day of thy viſitation, for there are many ſecrets of Religion, which are not preceived till they be felt, and are not felt but in the day of a great calamity.

65. He that prays, deſpairs not. But ſad is the condition of him that cannot pray. Happy are they that *can* and *do*, and *love* to *do* it.

66. He that will be pleaſed in his prayers, muſt make his prayers his Rule. All our duty is there ſet down, becauſe in all our

our duty, we beg the Divine Aſſiſtance: and remember, that you are bound to do all thoſe duties, for the doing of which you have prayed for the divine Aſſiſtance.

67. Be doing actions of Religion as often as thou canſt, and thy worldly pleaſures as ſeldome, that if thou beeſt ſurpriſed by ſudden death, it may be oddes but thou mayeſt be taken at thy prayers.

68. Watch, and reſiſt the devil in all his Temptations and Snares: His chief deſigns are theſe; To hinder thy deſire in good; to put thee by from any Spirituall employment, from prayers, eſpecially from the Meditation of the Paſſion, from the remembrance of thy ſins, from humble Confeſſion of them, from ſpeedy Repentance, from the cuſtody of thy Senſes and of thy Heart, from firm purpoſes of growing in grace, from reading good books, and frequent receiving the Holy Sacrament. It is all one to him, if he deceives thee by a lie, or by truth; whether he amaze or trouble thee, by love of the preſent, or fear of the future: Watch him but in theſe things, and there will be no part left unarmed, in which he can wound thee.

69. Remember how the proud have

fallen, and they who have presumed upon their own strength have been disgraced; and that the boldest and greatest talkers in the days of peace, have been the most dejected and pusillanimous in the day of temptation.

70. No man ought to think he hath found peace, when nothing troubles him; or that God loues him, because he hath no enemy; nor that all is well, because every thing is according to his mind; nor that he is a holy person, because he prays with great sweetness and comfort: But he is at peace, who is reconciled to God; and God loves him, when he hath overcome himself; and all is well, when nothing pleases him but God, being thankfull in the midst of his afflictions; and he is holy, who when he hath lost his comfort, loses nothing of his duty, but is still the same, when God changes his face towards him.

POSTU-

# POSTULANDA.

OR,

*Things to be prayed for.*

Jubet Deus ut petas, & si non petis displicet, & non negabit quod petis, & tu non petes? *S. Aug.*

# A Form of PRAYER, By way of Paraphraſe Expounding *The Lords Prayer.*

## *Our Father,*

MErciful and Gracious; thou gaveſt us being, raiſing us from nothing, to be an excellent creation, efforming us after thy own Image, tenderly feeding us, and conducting and ſtrengthning us all our days: Thou art our Father by a more excellent Mercy, adopting us in a new birth, to become partakers of the inheritance of Jeſus; Thou haſt given us the portion and the food of Sons; O make us to do the duty of Sons, that we may

never loſe our title to ſo glorious an inheritance.

Let this excellent Name and Title, by which thou haſt vouchſafed to relate to us, be our Glory and our Confidence, our Defence and Guard, our Ornament and Strength, our Dignity, and the endearment of Obedience, the Principle of a holy Fear to thee our Father, and of Love to thee and to our Brethren, partakers of the ſame Hope and Dignity.

Unite every member of the Church to thee in holy bands; Let there be no more names of Diviſion nor Titles and Enſigns of Error and Partiality; Let not us who are Brethren contend, but in giving honour to each other, and glory to thee, contending earneſtly for the Faith, but not to the breach of Charity, nor the denying each others Hope: but grant, that we may all joyn in the promotion of the honour of thee our Father, in celebrating the Name, and ſpreading the Family, and propagating the Laws and Inſtitutions, the Promiſes and Dignities of our Elder Brother; that deſpiſing the tranſitory entertainments of this world, we may labour for, and long after the inheritance to which thou haſt given us title, by adopting us into the dignity of Sons. For ever

let

let thy Spirit witneſs to our Spirit, that we are thy children, and enable us to cry *Abba, Father.*

## *Which art in Heaven,*

Heaven is thy Throne; the Earth is thy Footſtool: From thy Throne thou beholdeſt all the dwellers upon earth, and trieſt out the hearts of men, and nothing is hid from thy ſight: And as thy Knowledge is infinite, ſo is thy Power, uncircumſcribed as the utmoſt Orb of *Heaven*, and thou ſitteſt in thy own Eſſential Happineſs and Tranquillity, immoveable and eternal. That is our Countrey, and thither thy Servants are travelling; there is our Father, and that is our inheritance; there our hearts are, for there our treaſure is laid up till the day of Recompence.

## *Hallowed be thy Name.*

Thy Name, O God, is glorious, and in thy Name is our hope and confidence: *According to thy Name, ſo is thy praiſe unto the worlds end: They that love thy Name, ſhall be joyfull in thee*; for thy Name which thou madeſt to be proclaim-

ed unto thy people, is, *The Lord, the Lord God, merciſull and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty.* In this glorious Name, we worſhip thee, O Lord; and *all they that know thy Name, will put their truſt in thee. The deſire of our ſoul is to thy Name and to the remembrance of thee.* Thou art worthy, O Lord, of honour, and praiſe, and glory, for ever and ever: we confeſs thy glories, we rejoyce in thy mercies; *we hope in thy Name, and thy Saints like it well*: for thy Name is praiſed unto the end of the world; it is believed by Faith, relied upon by a holy Hope, and loved by a great Charity: All thy Church celebrates thee wtih praiſes, and offers to thy Name the Sacrifices of Prayers and thankſgiving.

Thou, O God, didſt frame our Nature by thy own Image, and now thou haſt imprinted thy Name upon us, we are thy Servants, the relatives and domeſticks of thy family, and thou haſt honoured us with the gracious appellative of *Chriſtians*. O let us never diſhonour ſo excellent a Title, nor by unworthy uſages profane thy holy Name, but for ever glo-

riſie

nifie it. Let our life be anſwerable to our dignity; that our body may be chaſte, our thoughts clean, our words graicous, our manners holy, and our life uſeful and innocent *that men ſeeing our good works, may glorifie thee our Father which art in Heaven.*

## *Thy Kingdome come.*

Thou reigneſt in Heaven and Earth: O do thou rule alſo in our hearts; advance the intereſt of religion; let thy Goſpel be placed in all the regions of the earth; and let all Nations come and worſhip thee, laying their proud wills at thy feet, ſubmitting their underſtandings to the obedience of Jeſus, confirming their affections to thy holy laws. Let thy Kingdome be ſet up glorioufly over us; and do thou raign in our ſpirits, by *thy Spirit of Grace*; ſubdue every luſt and inordinate appetite; trample upon our pride, mortifie all rebellion within us, and let all thine and our enimies be brought into captivity, that *ſin may never raign in our mortall bodies*; but that Chriſt may raign in our Underſtanding by Faith, in the Will by Charity, in the paſſions by Mortification, in all the members by a right and

a chaſte

a chaſte uſe of them. And when thy Kingdome that is within us hath flouriſhed and is advanced to that hieght whither thou haſt deſigned it, grant thy Kingdome of Glory may ſpeedily ſucceed and we thy Servants be admitted to the peace and purity, the holineſs and glories of that ſtate where thou reigneſt alone, and *art all in all.*

## *Thy will be done in Earth as it is in Heaven.*

Thy will, O God, is the meaſure of holineſs and peace; thy Providence the great diſpoſer of all things, tying all events together, in order to thy glory and the good of thy Servants, by a wonderfull myſterious Chain of Wiſdome. Let thy Will alſo be the meaſure of our deſires: for we know that *whatſoever thou ſayeſt is true, and whatſoever thou doeſt is good.* Grant we may ſubmit our wills to thine, being patient of evils which thou inflicteſt, lovers of the good which thou commandeſt, haters of all evil which thou forbiddeſt; pleaſed with all the accidents thou ſendeſt; that though our nature is weaker then Angels, yet our obedience may

may be as humble, our conformity to thy will may ariſe up to the degrees of Unity, and *theirs cannot be more*; that as they in Heaven, ſo we in Earth may obey thy will *promptly, chearfully, zealouſly*, and with all our faculties; and grant, that as they *there*, ſo all the world *here* may ſerve thee with peace and concord, purity and love unfeigned, with one heart, and one voice glorifying thee our heavenly Father.

Grant that we may quit all our own affections, & ſuſpect our reaſonings, and go out of our ſelves, and all our own confidences, that thou being to us all things, diſpoſing all evnts, and guiding all our actions, and directing our intentions, and over-ruling all things in us and about us, we may be Servants of the Divine Will for ever.

## *Give us this day our daily Bread.*

Thou, O God, which takeſt care of our Souls, do not deſpiſe our bodies which thou haſt made and ſanctified, and deſigned to be glorious. But now we are expoſed to hunger and thirſt, nakedneſs and wearineſs, want and inconvenience, *Give*

*mate*

*unto us neither powerty nor riches, but feed us with food convenient for us,* and clothe us with fitting prouiſions, according to that ſtate and condition where thou haſt placed thy Servants; that we may not be tempted with want, nor made contemptible by beggery, nor wanton or proud by riches, nor in love with any thing in this world; but that we may uſe it as ſtrangers and pilgrims, as the relief of our needs, the ſupport of our infirmities, and the oyle of our lamps, feeding us till we are quite ſpent in thy ſervice. Lord take from thy Servants ſad carefulneſs, and all diſtruſt, and give us onely ſuch a proportion of temporal things, as may inable us with comfort to do our duty.

## *Forgive us our Treſpaſſes, as we forgive them that treſpas againſt us.*

O dear God, unleſs thou art pleaſed to pardon us, in vain it is that we ſhoudl live here, and what good will our life do us? O look upon us with much mercy, for we have ſinned grievouſly againſt thee. Pardon the adherent imperfections of our life, the weakneſſes of our duty, the careleſneſs

lenes of our ſpirit, our affected ignorance, our indiligence, our raſhneſs and want of obſervation, our malice and preſumptions, Turn thine eyes from our impurities, and behold the brightneſs and pureſt innocence of the Holy Jeſus, and under his cover we plead our cauſe, not that thou ſhouldeſt judge our ſins, but give us pardon, and blot out all our iniquities, that we may never enter into the horrible regions where there are torments without ceaſing, a priſon without ranſome, reproaches without comfort, anguiſh without patience, darkneſs without light, a *worm that never dies, and the fire that never goeth out.*

But be pleaſed alſo to give us great charity, that we may truly forgive all that trouble or injure us, that by the Character thou mayſt diſcern us to be thy Sons and Servants, Diſciples of the Holy Jeſus, *leſt our prayer be turned into ſin*, and thy grace be recalled, and thou enter into a final anger againſt thy Servants.

## *Lead us not into Temptation.*

Gracious Father, we are weak and ignorant, our affections betray us, and make us willing to dy, *our adverſary the Devil goeth*

*goeth up and down, ſeeking whom he may devour*; he is buſie, and crafty, malicious and powerfull, watchfull and envious; and we tempt our ſelves, running out to miſchief, delighting in the approaches of ſin, and love to have neceſſities put upon us, that ſin may be unavoidable. Pity us in the midſt of theſe diſorders; and give us ſpirituall Strength, holy Reſolutions, a watchfull Spirit, the whole Armour of God, and thy protection, the guard of Angels, and the conduct of thy holy Spirit to be our ſecurity in the day of danger. Give us thy grace to flie from all occaſions to ſin, that we may never tempt our ſelves nor delight to be tempted; and let thy bleſſed Providence ſo order the accidents of our lives, that we may not dwell near an enemy; and when thou ſhalt try us, and ſuffer us to enter into combat, let us always be on thy ſide, and fight valiantly, reſiſt the Devil, and endure patiently, and perſevere conſtantly unto the end, that thou mayeſt crown thy own work in us.

## *But deliver us from evil.*

From ſin and ſhame, from the malice and fraud of the Devil, and from the falſe-

falſeneſs and greedineſs of men, from all thy wrath, and from all our impurities, good Lord deliver thy ſervants.

Do not reſerve any thing of thy wrath in ſtore for us; but let our ſins be pardoned ſo fully, that thou mayſt not puniſh our inventions. And yet if thou wilt not be intreated, but that it be neceſſary that we ſuffer, thy will be done; ſmite us here with a Fathers rod, that thou mayeſt ſpare us hereafter: let the ſad accidents of our life be for good to us, not for evil, for our amendment, not to exſperate or weary us, not to harden or confound us: and what evil ſoever it bee that ſhall happen, let us not ſin againſt thee. For ever deliver us from *that evil*, and for ever deliver us from the power of *the evil one*, the great enemy of Mankinde, and never let our portion be in that region of Darkneſs, in that *everlaſting burning* which thou haſt *prepared for the Devil and his Angels for ever.*

*For thine is the Kingdome, the Power and the Glory, for ever and ever. Amen*

So ſhall we thy ſervants advance the Mightineſs of thy Kingdome, the power of thy Majeſty, and the Glory of thy Mercy, from generation to generation for ever. *Amen.*

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LETA

# LETANIES
## FOR
## *All Things and Persons.*

O God the Father of Mercies, the Father of our Lord Jesus Christ, have mercy upon thy servants, and heare the prayers of us miserable sinners.

O blessed Jesus, the Fountain of peace and pardon, our Wisdome and our Righteousnes, our Sanctification and Redemption, have mercy upon thy servants, refuse not to hear the prayers of us miserable, sorwfull, and returning sinners.

O holy and divinest Spirit of the Father, help our infirmities, for of our selves we know not what to ask, nor how to pray, but do thou assist and be present in the desires of us miserable sinners.

I.

## *For Pardon of Sins.*

REmember not Lord the follies of our childehood, nor the luſts of our youth, the wildeneſs of our head, nor the wandrings of our heart, the infinite ſins of our tongue, and the inexcuſable errors of the days of vanity.

*Lord have mercy upon us poor miſerable ſinners.*

Remember not, O Lord, the growing iniquities of our elder age, the pride of our ſpirit, the abuſe of our members, the greedineſs of our appetite, the inconſtancy of our purpoſes, the peeviſhneſs and violence of all our paſſions and affections.

*Lord have mercy*, &c.

Remember not, O Lord, how we have been full of envy and malice, anger and revenge, fierce and earneſt in the purchaſes and vanities of the world, and lazy and dull

dull, slow and soon weary in the things of God and of Religion.

*Lord have mercy*, &c.

Remember not, O Lord, our uncharitable behaviour towards those with whom we have conversed, our jealousies and suspicions, our evil surmisings and evil reportings, the breach of our promises to men, and the breach of all our holy vows made to thee our God.

*Lord have mercy*, &c.

Remember not, O Lord, how often we have omitted the several parts and actions of our duty; for our sins of Omission are infinite, and we have not sought after the righteousness of God, but have rested in carelessness and forgetfulness, in a false peace and a silent Conscience.

*Lord have mercy*, &c.

O most gracious Lord, enter not into judgement with thy servants, lest we be consumed in thy wrath, and just displeasure: from which

*God Lord deliver us, and preserve thy servants for ever.*

II. *For*

II.

*For deliverance from evils.*

FRom groſs ignorance and ſtupid negligence, from a wandring head, and a trifling ſpirit, from the violence and rule of paſſion, from a ſervile will, and a commanding luſt, from all intemperance, inordination and irregularity whatſoever:

*Good Lord deliver and preſerve thy ſervants for ever.*

From a covetous minde and greedy deſires, from luſtfull thoughts, and a wanton eye, from rebellious members, and the pride and vanity of ſpirit; from falſe opinions and ignorant confidences:

*Good Lord deliver*, &c.

From improvidence and prodigality, from envy and the ſpirit of ſlander, from idleneſs and ſenſuality, from preſumption and deſpaire, fron ſinfull actions and all vicious habits;

*Good Lord deliver*, &c.

From

From fierceneſs of age, and haſtineſs of ſpirit, from clamorous and reproachful language, from peeviſh anger, and inhumane malice, from the ſpirit of contention, and haſty and indiſcreet zeal:

*Good Lord deliver*, &c.

From a ſchiſmatical and heretical ſpirit, from tyranny and tumults, from ſedition and factions, from envying the grace of God in our Brother, from impenitence and hardneſs of heart, from obſtinacy and apoſtaſie, from delighting in ſin, and hating God and good men:

*Good Lord deliver*, &c.

From fornication and adultery, from unnatural deſires and unnatural hatreds, from gluttony & drunkeneſs, from loving and believing lies, and taking pleaſure in the remembrances of evil things, from delighting in our Neighbours miſery, and procuring it, from upbraiding others, and hating reproof of our ſelves:

*Good Lord deliver*, &c.

From impudence and ſhame, from contempt

## II.

### *For deliverance from evils.*

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*Good Lord deliver*, &c.

From impudence and ſhame, from contempt

tempt and ſcorn, from oppreſſion and cruelty, from a pitileſs and unrelenting ſpirit, from a churliſh behaviour, and undecent uſages of our ſelves or others:

*Good Lord deliver*, &c.

From famine and peſtilence, from noiſome and infectious diſeaſes, from ſharp and intolerable pains, from impatience and tediouſneſs of ſpirit, from a ſtate of temptation, and hardned conſciences:

*Good Lord deliver*, &

From baniſhments & priſon, from widowhood and want, from violence of pains and paſſions, from tempeſts and earthquakes, from the rage of fire and water, from Rebellion and Treaſon, from fretfulneſs and inordinate cares, from murmuring againſt God, and diſobedience to the divine Comandment:

*Good Lord deliver*, &c,

From delaying our repentance, and perſevering in ſin, from falſe principles and prejudices, from unthankfulneſs and irreligion, from ſeducing others, and being abuſed

abuſed our ſelves, from the malice and craftineſs of the Devil, and the deceit and lyings of the World:

*Good Lord deliver*, &c,

From wounds and murther, from precipices and falls, from fracture of bones, and diſlocation of joynts, from diſmembring our bodies, and all infatuation of our ſouls, from folly and madneſs, from uncertainty of minde and ſtate, and from a certainty of ſinning:

*Good Lord deliver*, &c.

From thunder and lightning, from phantaſms, ſpectres and illuſions of the night, from ſudden and great Changes, from the ſnares of wealth, and the contempt of beggery and extreme poverty, from being made an example and a warning to others by ſuffering ſad judgments our ſelves:

*Good Lord deliver*, &c.

From condemning others, and juſtifying our ſelves, from miſpending our time and abuſing thy grace, from calling good

evil, and evil good, from consenting to folly, and tempting others:

*Good Lord deliver*, &c.

From excess in speaking and peevish silence, from looser laughing and immoderate weeping, from giving evil example to others, or following any our selves, from giving or receiving scandal, from the horrible sentence of endless death and damnation:

*Good Lord deliver*, &c.

From cursing and swearing, from uncharitable chiding, and easiness to believe evil, from the evil spirit that walketh at noon, and the arrow that flieth in darkness, from the Angel of wrath, and perishing in popular diseases:

*Good Lord deliver*, &c.

From the want of a Spiritual Guide, from a famine of the Word and Sacraments, from hurtful persecution, and from taking part with persecutors:

*Good Lord deliver*, &c.

From drowning or being burnt alive, from ſleepleſs nights, and contentious dayes, from a melancholy and a confuſed ſpirit, from violent fears and the loſs of reaſon, from a vicious life, and a ſudden and unprovided death:

*Good Lord deliver*, &c.

From relying upon vain fancies and falſe foundations, from an evill and an amazed Conſcience, from ſinning near the end of our life, and from deſpairing in the day of our death:

*Good Lord deliver*, &c.

From hypocriſie and wilfulneſs, from ſelf-love and vain ambition, from curioſity and careleſneſs, from being tempted in the dayes of our weakneſs, from the prevailing of the fleſh, and grieving the Spirit, from all thy wrath, and from all our ſins:

*Good Lord deliver*, &c.

## III.

### *For Gifts and Graces.*

*HEar our Prayer, O Lord, and conſider our deſire, hearken unto us for thy truth and righteouſneſs ſake: O hide not thy face from us, neither caſt away thy ſervants in diſpleaſure.*

Give unto us the ſpirit of Prayer, frequent and fervent, holy and perſevering, an unreprovable Faith, a juſt and a humble Hope, and a never-failing Charity.

*Hear our prayers, O Lord, and conſider our deſire.*

Give unto us true humility, a meek and a quiet ſpirit, a loving and a frendly, a holy and a uſeful converſation, bearing the burthens of our neighbours, denying our ſelves, and ſtudying to benefit others, and to pleaſe thee in all things.

*Hear our prayers, &c.*

Give

Give us a prudent and a ſober, a juſt and a ſincere, a temperate and a religious ſpirit; a great contempt of the world, a love of holy things, and a longing after heaven, nnd theinſtruments and paths that lead thither.

*Hear our prayers*, &c.

Grant us to be thankful to our benefactors, righteous in performimg promiſes, loving to our relatives, careful of our charges, to be gentle and eaſie to be intreated, ſlow to anger, and fully inſtructed and readily prepared for every good work.

*Hear our prayers*, &c.

Give us a peaceable ſpirit, and a peaceable life, free from debt, and deadly ſin. grace to abſtain from all appearances of evil, and to do nothing but what is of good report, to confeſs Chriſtand his holy Religion, by a holy and obedient life, and a minde ready to die for him when he ſhall call us, and aſſiſt us.

*Hear our prayers*, &c,

Give to thy ſervants a watchful and an

obſerving ſpirit, diligent in doing our duty, inflexible to evil, obedient to thy word, inquiſitive after thy will, pure and holy thoughts, ſtrong and religious purpoſes, and thy grace to perform faithfully what we have promiſed in the day of our duty, or in the day of our calamity.

*Hear our prayers*, &c,

O teach us to deſpiſe all vanity, to fight the battels of the Lord manfully againſt the Fleſh, the World, and the Devil, to ſpend our time religiouſly and uſefully, to ſpeak gracious words, to walk alwayes as in thy preſence, to preſerve our ſouls and bodies in holineſs, fit for the habitation of the holy Spirit of God.

*Hear our prayers*, &c.

Give us a holy and a perfect repentance, a well inſtructed underſtandiug, regular affections, a conſtant and a wiſe heart, a good name, a fear of thy Majeſty, and a love of all thy glories above all the things in the world for ever.

*Hear our prayers*, &c.

Give

Give us a healthfull body and a clear understanding, the love of our neighbors, and the peace of the Church, the publick use and comfort of thy holy Word and Sacraments, a great love to all Christians, and obedience to our Superiours, Ecclesiastical and Civil, all the dayes of our life.

*Hear our prayers*, &c.

Give us spiritual wisdome, that we may discern what is pleasing to thee, and follow what belongs unto our peace; and let the knowledge and love of God, and of Jesus Christ our Lord, be our guide and our portion all our days.

*Hear our prayers*, &c.

Give unto us holy dispositions, and an active industry in thy service, to redeem the time mispent in vanity; for thy pity sake take not vengeance of us for our sins, but sanctifie our souls and bodies in this life, and glorifie them hereafter.

*Hear our prayers*, &c.

Our Father, &c.

## IV.

To be added to the former Letanies, according as our Devotions and time will ſuffer.

### *For all ſtates of men and women, eſpecially in the Chriſtian Church.*

O Bleſſed God, in mercy remember thine inheritance, and forget not the congregation of the poor for ever; pity poor mankinde, whoſe portion is miſery and folly, ſhame and death: But thou art our Redeemer, and the lifter up of our head, and under the ſhadow of thy wings ſhall be our help, untill this Tyranny be overpaſt.

*Have mercy upon us, O God, and hide not thy ſelf from our petition.*

Preſerve, O God the Catholick Church in holineſs and truth, in unity and peace, free from perſecution, or glorious under it, that ſhe may for ever advance the honour

nour of her Lord Jesus, for ever represent his Sacrifice, and glorifie his Person, and advance his Religion, and be accepted of thee in her blessed Lord, that being filled with his Spirit, she may partake of his glory.

*Have mercy upon us*, &c.

Give the spirit of Government and holiness to all Christian Kings, Princes and Governours: grant that their people may obey them, and they may obey thee, and live in honesty and peace, justice and holy Religion, being Nursing Fathers to the Church, Advocates for the oppressed Patrons for the widows, and a Sanctuary for the miserable and the fatherless, that they may reighn with thee for ever in the Kingdome of the Lord Jesus.

*Have mercy upon us*, &c.

Give to thy servants the Bishops, and all the clergy, the spirit of holiness and courage, of patience and humility, of prudence and diligence, to preach and declare thy will by a holy life, and wise discourses, that they may minister to the good of souls, and finde a glorious reward in the day of the Lord Jesus.

*Have mercy upon us*, &c.

Give to our Relatives [our Wives and Children, our Freinds and Benefactors, our Charges, our Family &c.] pardon and ſupport, comfort in all their ſorrows, ſtrength in all temptations, the guard of Angels to preſerve them from evil, and the conduct of thy holy Spirit, to lead them into all good; that they doing their duty, may feel thy mercies here, and partake of thy glories hereafter.

*Have mercy upon us*, &c.

Give to all Chriſtian Kingdomes and Common-wealths peace and plenty, health and holy Religion: to all families of Religion and Nurſeries of piety, zeal and holineſs, prudence and unity, peace and contentedneſs: To all Schools of Learning, quietneſs and induſtry, freedome from wars and violence, factions and envy.

*Have mercy upon us*, &c.

Give to all married pairs, faith and love, charitable and wiſe compliances, ſweetneſs of ſociety, and innocence of converſation; To all Virgins and widows, great love of Religion, a ſober and a contented ſpirit, an unwearied attendance to devotion, and the

the offices of holineſs; protection to the fatherleſs, comfort to the diſconſolate, patience and ſubmiſſion, health and ſpiritual advantages to the ſick; that they may feel thy comforts for the dayes wherein they have ſuffered adverſity.

*Have mercy upon us*, &c.

Be thou a ſtar and a guide to them that travel by land or ſea, the confidence and comfort of them that are in ſtormes and ſhipwracks, the ſtrength of them that toil in the Mynes, and row in the gallies, an inſtructer to the ignorant, to them that are condemn'd to die, be thou a guide unto death; give chearfulneſs to every ſad heart, ſpiritual ſtrength, and proportionable comfort to them that are afflicted by evil ſpirits: pity the lunaticks, give life and ſalvation to all to whom thou haſt given no underſtanding; accept the ſtupid and the fools to mercy, give liberty to priſoners, redemption to captives, maintenance to the poor, patronage and defence to the oppreſſed, and put a period to the iniquity, and to the miſeries of all mankinde.

*Have mercy upon us*, &c.

Give

Give unto our enemies grace and pardon, charity to us, and love to thee; take away all anger from them, and all mistakes from us, all mis-interpretations and jealousies; bring all sinners to repentance, and holiness, and to all thy Saints and Servants give an increasing love, and a persevering duty; bring all Turks, Jews and Infidels to the knowledge and confession of the Lord Jesus, and a participation of all the Promises of the Gospel, all the benefits of this Passion; to all Hereticks give humility and ingenuity, repentance of their errors, and grace and power to make amends to the Church and Truth, and a publick acknowledgment of a holy faith, to the glory of the Lord Jesus.

*Have mercy*, &c.

Give to all Merchants faithfulness and truth; to the labouring husbandman health, and fair seasons of the year, and reward his toil with the dew of heaven, and the blessings of the earth; to all Artizans give diligence in their Callings, and a blessing on their labours and on their families; To old men piety and perfect repentance, a liberal heart, and an open hand, great religion, and desires after hea-

heaven; To young men give ſobriety and chaſtity, health and uſefulneſs, an early piety, and a perſevering duty; To all families viſited with the rod of God, give conſolation, and a holy uſe of the affliction, and a ſpeedy deliverance; To us all pardon and holineſs, and life eternall, through Jeſus Chriſt.

*Amen.*

*The grace of our lord Jeſus Chriſt, and the love of God, and the communication of the Holy Spirit, be with us all for ever.* Amen.

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A ſhort

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# A SHORT PRAYER,

*To be ſaid every Morning.*

O Almighty God, Father of our Lord Jeſus Chriſt, the God of mercy and comfort, with reverence and feare, with humble confidence and ſtrong deſires, I approach to the Thorne of Grace, begging of thee mercy and protection, pardon and ſalvation: O my God, I am a ſinner, but *ſorrowful* and *repenting*: Thou art juſtly offended at me, but yet thou art my *Lord* and my *Father*, *merciful and gracious*: Be pleaſed to blot all my ſins out of thy remembrance, and heal my ſoul, that I may never any more ſin againſt thee. Lord open my eyes, that I may ſee my own infirmities, and watch againſt them; and my own follies, that I may amend them: and be pleaſed to give me perfect underſtanding in the way of godlineſs, that I may walk in it all the dayes of my pilgrimage. Give me a ſpirit diligent in the works of my calling, chearful and zealous

ous in Religion, fervent and frequent in my Prayers, charitable and useful in my Conversation: Give me a healthful and a chaste body, a pure and a holy soul, a sanctified and an humble spirit; and let my body and soul and spirit be preserved unblameable to the coming of the Lord Jesus. *Amen.*

## II.

BLessed be thy Name O God, and blessed be thy Mercies, who hast preserved me this night from sin and sorrow, from sad chances, and a violent death, from the malice of the Devil, and the evil effects of my own corrupted nature and infirmity. The outgoings of the Morning and Evening shall praise thee, and thy servants shall rejoyce in giving thee praise for the operation of thy hands. Let thy providence and care watch over me this day, and all my whole life, that I may never sin against thee by *idleness* or *folly*, by *evil company* or *private sins*, by word or deed, by thonght or desire; and let the imployment of my day leave no sorrow, or the remembrance of an evil conscience at night: but Let it be holy and profitable, blessed and alwayes innocent; that when the

the days of my ſhort abode are done, and the ſhadow is departed, I may die in thy fear and favour, and reſt in a holy hope, and at laſt return to the joys of a bleſſed Reſurrection, through Jeſus Chriſt: In whoſe name, and in whoſe words, in behalf of my ſelf and all my friends, and all thy ſervants, I humbly and heartily pray, *Our Father*, &c.

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## *A Prayer for the Evening.*

ETernall God, Almighty Father of Men and Angels, by whoſe care and providence I am preſerved and bleſſed, comforted and aſſiſted, I humbly beg of thee to pardon the ſins and follies of this day, the weakneſſes of my ſervices, and the ſtrength of my paſſions, the raſhneſs of my words, and the vanity and evil of my actions. O juſt and dear God, how long ſhall I confeſs my ſins, and pray againſt them, and yet fall under them! O let it be ſo no more, let me never return to the follies of which I am aſhamed, which bring ſorrow, and death, and thy diſpleaſure, worſe then death. Give me a command over my evil inclinations, and a perfect

perfect hatred of ſin, and a love to thee above all the deſires of this world. Be pleaſed to bleſs and preſerve me this night from all ſin, and all violence of Chance, and the malice of the Spirits of darkneſs: Watch over me in my ſleep, and whether I ſleep or wake, let me be thy ſervant. Be thou firſt and laſt in all my thoughts, and the guide and continual aſſiſtance of all my actions: Preſerve my body, pardon the ſin of my ſoul, and ſanctifie my ſpirit; let me alwayes live holily, and juſtly, and ſoberly; and when I die, receive my ſoul into thy hands, O holy and ever-bleſſed Jeſus, that I may lie in thy boſome, and long for thy coming, and hear thy bleſſed Sentence at Doomſday, and behold thy face, and live in thy Kingdome, ſinging praiſes to God for ever and ever. *Amen.*

*Our Father*, &c.

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For

## For Sunday.

### *A Prayer againſt Pride.*

I.

O Eternal God, merciful and glorious, thou art exalted far above all heavens, thy Throne, O God, is glory, and thy Scepter is righteouſneſs, thy Will is holineſs, and thy Wiſdome the great foundation of Empire and Government: I adore thy Majeſty, and rejoyce in thy Mercy, and revere thy Power, and confeſs all glory, and dignity and honour to be thine alone, and theirs to whom thou ſhalt impart any ray of thy Majeſty, or reflection of thy honour; but as for me, I am a worm and no man, vile duſt and aſhes, the ſon of corruption, and the heir of rottenneſs, ſeized upon by folly, a lump of ignorance and ſin, and ſhame and death. *What art thou O Lord?* the great God of Heaven and Earth, the fountain of Holineſs, and Perfection infinite.

finite. *But what am I?* ſo *ignorant* that I know not what; ſo *poor*, that I have nothing of my own; ſo *miſerable*, that I am the heir of ſorrow and death; and ſo *ſinfull*, that I am emcompaſſed with ſhame and grief.

II.

AND yet, O my God, I am proud: proud of my ſhame, glorying in my ſin, boaſting my infirmities; for this is all that I have of my own, ſave only that I have multiplied my miſeries by vile actions, every day diſhonouring the work of thy hands: my underſtanding is too confident, my affections rebellious, my will refractory and diſobedient; and yet I know thou reſiſteſt the proud, and didſt caſt the morning Stars, the angels, from heaven into chains of darkneſs, when they grew giddy and proud, walking upon the battlements of heaven, beholding the glorious Regions that were above them.

III.

THOU, O God, who *giveſt grace to the humble*, do ſomething alſo for the proud man; make me humble and obedient

dient. Take from me the ſpirit of pride and haughtineſs, ambition and ſelf-flattery, confidence and gayety: teach me to think well, and to expound all things fairly of my brother, to love his worthineſs, to delight in his praiſes, to excuſe his errors, to give thee thanks for his graces, to rejoyce in all the good that he receives, and ever to believe and ſpeak better things of him then of my ſelf.

## IV.

O Teach me to love to be concealed, and little eſteemed; let me be truly humbled, and heartily aſhamed of my ſin and folly: teach me to bear reproaches evenly, for I have deſerved them; to refuſe all honours done unto me, becauſe I have not deſerved them; to return all to thee, for it is thine alone; to ſuffer reproof thankfully, to amend all my faults ſpeedily; and do thou inveſt my ſoul with the humble robe of my meek Maſter and Saviour Jeſus; and when I have humbly, patiently, charitablely and diligently ſerved thee, change this robe into the ſhining garment of immortality, my confuſion into glory, my folly to perfect knowledge, my weakneſſes and diſhonours to

to the ſtrength and beauties of the Sons of God.

## V.

IN the mean time uſe what means thou pleaſeſt to conform me to the image of thy holy Son; that I may be gentle to others, and ſevere to my ſelfe: that I may ſit down in the loweſt place; ſtriving to go before my brother in nothing, but in doing him and thee honour; ſtaying for my glory till thou ſhalt pleaſe in the day of recompences to reflect light from thy face, and admit me to behold thy glories. Grant this for Jeſus Chriſts ſake, who humbled himſelf to the death and ſhame of the Croſs, and is now exalted unto glory: Unto him, with thee O Father, be glory and praiſe for ever and ever. *Amen.*

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## For Munday.

### *A Prayer againſt Covetouſneſs.*

I.

O Almighty God, eternal Treaſure of all good things, thou filleſt all things with plenteouſneſs; *Thou clotheſt the lillies of the field, and feedeſt the young ravens that call upon thee*: Thou art all-ſufficient in thy ſelf, and all-ſufficient to us, let thy Providence be my ſtore-houſe, thy diſpenſation of temporal things the limit of my labour, my own neceſſity the meaſures of my deſire: but never let my deſires of this world be greedy, nor my labour immoderate, nor my care vexatious, and diſtracting, but prudent, moderate, holy, ſubordinate to thy Will, the meaſure thou haſt appointed for me.

II.

TEach me, O God, to deſpiſe the world, to labour for the true riches,

to

to *ſeek the Kingdome of heaven and its righteouſneſs*, to be content with what thou provideſt, to be in this world like a ſtranger, with affections ſet upon heaven, labouring for, and longing after the poſſeſſions of thy Kingdomes; but never ſuffer my affections to dwell below, but give me a heart compaſſionate to the poor, liberal to the needy, open and free in all my communications, without baſe ends, or greedy deſignes, or unworthy arts of gain; but let my ſtrife be to gain thy favour, to obtain *the bleſſedneſs of doing good* to others, and giving to them that want, and *the bleſſedneſs of receiving* from thee pardon and ſupport, grace and holineſs, perſeverance and glory, through Jeſus Chriſt our Lord.

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## For Tuesday.

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### *A Prayer againſt Luſt.*

I.

O Eternal Purity, thou art brighter then the Sun, purer then the Angels, and

and the Heavens are not clean in thy ſight, with mercy behold thy ſervant apt to be tempted with every object, and to be overcome by every enemy. I cannot, O God, ſtand in the day of battel and danger, unleſs thou covereſt me with thy ſhield, and hideſt me under thy wings. The fiery darts of the Devil are ready to conſume me, unleſs the dew of thy grace for ever deſcend upon me. Thou didſt make me after thy image: be pleaſed to preſerve me ſo, pure and ſpotleſs, chaſte and clean; that my body may be a holy Temple, and my ſoul a ſanctuary to entertain thy divineſt Spirit, the Spirit of love and holineſs, the Prince of Purities.

II.

REprove in me the ſpirit of Fornication and Uncleanneſs, and fill my ſoul with holy fires, that no ſtrange fire may come into the Temple of my body, where thou haſt choſen to dwell. O caſt out all thoſe unclean ſpirits which have unhallowed the place where thy holy feet have trod: Pardon all my hurtfull thoughts, all my impurities, that I who am a member of Chriſt, may not become the member of a harlot, nor the ſlave of the

the Devil, nor a ſervant of luſt and unworthy deſires: But do thou purifie my love, and let me *ſeek the things that are above, hating the garments ſpotted with the fleſh*, never any more *grieving thy holy Spirit* by filthy inclinations, with impure and phantaſtick thoughts; but let my thoughts be holy, my ſoul pure, my body chaſte and healthful, my ſpirit ſevere, devout and religious, every day more and more; that at the day of our appearing, I may be preſented to God waſhed and cleanſed, pure and ſpotleſs by the blood of the holy Lamb, through Jeſus Chriſt our Lord. *Amen.*

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## For Wednesday.

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### *A Prayer againſt Gluttony and Drunkenneſs.*

I.

O Almighty Father of Men and Angels, who haſt of thy great bounty provided plentifully for all mankinde to

ſupport his ſtate, to relieve his neceſſities, to refreſh his ſorrows, to recreate his labours; that he may praiſe thee, and rejoyce in thy mercies and bounty: Be thou gracious unto thy ſervant yet more, and ſuffer me not by my folly to change thy bounty into ſin, thy grace into wantonneſs. Give me the ſpirit of temperance and ſobriety, that I may uſe thy creatures in the ſame meaſures, and to the ſame purpoſes which thou haſt deſigned, ſo as may beſt enable me to ſerve thee, *but not to make proviſion for the fleſh, to fulfil the luſts thereof:* Let me not, as *Eſau*, prefer meat before a bleſſing; but ſubdue my appetite, ſubjecting it to reaſon and the grace of God, being content with what is moderate, and uſeful, and eaſie to be obtained; taking it in due time, receiving it thankfully, making it to miniſter to my body, that my body may be a good inſtrument of the ſoul, and the ſoul a ſervant of thy Divine Majeſty for ever and ever.

II.

PArdon, O God, in whatſoever I have offended thee by meat and drink and pleaſures; and never let my body any more be oppreſſed with loads of ſloth and deli-

delicacies, or my ſoul drowned in ſeas of wine or ſtrong drink; but let my appetites be changed into ſpiritual deſires, that I may hunger after the *food of Angels*, and thirſt for the *wine of elect ſouls*, and may account it *meat and drink and pleaſure to do thy will*, O God. Lord let me eat and drink ſo, that my food may not become a temptation, or a ſin, or a diſeaſe; but grant that with ſo much caution and prudence I may watch over my appetite, that I may in the ſtrength of thy mercies, and refreſhments, in the light of thy countenance, and in the pathes of thy Commandments, walk before thee all the dayes of my life acceptable to thee in Jeſus Chriſt, ever advancing his honour, and being filled with his ſpirit, that I may at laſt partake of his glory, through the ſame Jeſus Chriſt our Lord. *Amen*

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## For Thursday.

### *A Prayer againſt Envy.*

I.

O Moſt gracious Father, thou Spring of an Eternal Charity, who haſt ſo loved mankinde, that thou didſt open thy boſome, and ſend thy holy Son to convey thy mercies to us; and thou didſt create Angels and Men, that thou mighteſt have objects to whom thou mighteſt communicate thy goodneſs: Give me grace to follow ſo glorious a precedent, that I may never envy the proſperity of any one, but rejoyce to honour him whom thou honoureſt, to love him whom thou loveſt, to commend the vertuous, to diſcern the precious from the vile, giving honour to whom honour belongs, that I may go to heaven in the nobleſt way of rejoycing in the good of others.

II.

O Dear God, never ſuffer the Devil to rub his vileſt Leproſie of envy upon me;

me; never let me have the affections of the desperate and damned; let it not be ill with me, when it is well with others, but let thy holy Spirit so over-rule me for ever, that I may pity the afflicted, and be compassionate, and have a fellow-feeling of my brothers sorrows, and that I may as much as I can promote his good, and give thee thanks for it, and rejoyce with them that do rejoyce; never censuring his actions curstly, nor detracting from his praises spitefully, nor upbraiding his infelicities maliciously, but pleased in all things which thou doest or givest, that I may then triumph in spirit, when thy Kingdome is advanced, when thy Spirit rules, when thy Church is profited, when thy Saints rejoyce, when the devils interest is destroyed, truly loving thee, and truly loving my brother; that we may all together joyn in the holy Communion of Saints, both here and hereafter, in the measures of grace and glory, through Jesus Christ our Lord. *Amen.*

## For Friday.

### *A Prayer againſt Wrath and inordinate Anger.*

I.

O Almighty Judge of Men and Angels, whoſe anger is alwayes the miniſter of Juſtice, ſlow, but ſevere, not lightly ariſing, but falling heavily when it comes: Give to thy ſervant a meek and a gentle ſpirit, that I alſo may be ſlow to anger, and eaſie to mercy and forgiveneſs. Give me a wiſe and a conſtant heart, that I may not be moved with every trifling miſtake, and inconſiderable accident in the converſation and entercourſe of others; never be moved to an intemperate anger for any injury that is done or offered; let my anger ever be upon a juſt cauſe, meaſured with moderation and reaſon, expreſſed with charity and prudence, laſting but till it hath done ſome good, either upon my ſelf or others.

II. Lord

II.

LOrd let me be ever courteous, and eaſie to be intreated; never let me fall into a peeviſh or contentious ſpirit, but follow peace with all men, offering forgiveneſs, inviting them by courteſies, ready to confeſſe my own errors, apt to make amends, and deſirous to be reconciled. Let no ſickneſs, or croſs accident, no imployment or wearineſs, make me angry or ungentle, and diſcontent, or unthankful, or uneaſie to them that miniſter to me; but in all things make me like unto the holy Jeſus. Give me the ſpirit of a Chriſtian, charitable, humble, merciful and meek, uſeful and liberal, complying with every chance; angry at nothing but my own ſins, and grieving for the ſins of others; that while my paſſion obeys my reaſon, and my reaſon is religious, and my religion is pure and undefiled managed with humility, and adorned with charity, I may eſcape thy anger which I have deſerved, and may dwell in thy love, and be thy Son and Servant for ever, through Jeſus Chriſt our Lord. *Amen.*

For

## For Saturday.

### *A prayer againſt wearineſs in well-doing.*

I.

O My God, merciful and gracious, my ſoul groans under the loads of its own infirmity, when *my ſpirit is willing, my fleſh is weak*; my underſtanding fooliſh and imperfect, my will peeviſh and liſtleſs, my affections wandring after ſtrange objects, my fancy wild and unfixed, all my ſenſes miniſter to folly and vanity; and though they were all made for Religion, yet they leaſt of all delight in that. O my God, pity me, and hear me when I pray, and make that I may pray acceptably. Give me a love to Religion, an unwearied ſpirit in the things of God. Let me not reliſh or delight in the things of the world, in ſenſual objects, and tranſitory poſſeſſions; but make my eyes look up to thee, my ſoul be filled with thee, my ſpirit raviſhed with thy love, my underſtanding

derſtanding imployed in the meditation of thy Law, all my powers and faculties of ſoul and body wholly ſerving thee, and delighting in ſuch holy miniſteries.

II.

O Moſt gracious God, what greater favour is there then that I may, and what eaſier imployment can there be then to *pray* thee, to be admitted into thy preſence, and to repreſent our needs, and that we have our needs ſupplied onely for asking and deſiring paſſionately and humbly? But we rather quit our hopes of heaven, then buy it at the cheapeſt rate of humble prayer. This, O God, is the greateſt infirmity and infelicity of man, and hath an intolerable cauſe, and is an unſufferable evil.

III.

O Relieve my ſpirit with thy graciouſneſs, take from me all tediouſneſs of ſpirit, and give me a laborioufneſs that will not be tired, a hope that ſhall never fail, a deſire of holineſs not to be ſatisfied till it poſſeſſes, a charity that will alwayes increaſe; that I making Religion the buſineſs of my whole life, may turn all things

into Religion, doing all to thy glory, and by the measures of thy Word and of thy Spirit, that when thou shalt call me from this deliciousness of imployment, and the holy mysteries of grace, I may pass into the imployment of Saints and Angels, whose work it is with eternal joy and thanksgiving to sing praises to the mercies of the great Redeemer of Men, and Saviour of Men and Angels, Jesus Christ our Lord: To whom, with the Father and the Holy Ghost, be all honour and worship, all service and thanks, all Glory and *D*ominion for ever and ever. *Amen.*

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## *A Prayer to be said by a Maiden, before she enters into the state of Marriage.*

I.

O Most glorious God, and my most indulgent Lord and gracious Father, who doest bless us by thy bounty, pardon us by thy mercy, support and guide us by thy grace, and govern us sweetly by thy providence; I give thee most

moſt humble and hearty thanks, that thou haſt hitherto preſerved me in my Virgin ſtate with innocence and chaſtity in a good name, and a modeſt report. It is thy goodneſs alone, and the bleſſed emanation of thy holy Spirit, by which I have been preſerved, and to thee I return all praiſe and thanks, and adore and love thy goodneſs infinite.

II.

AND now, O Lord, ſince by thy diſpenſation and over-ruling providence I am to change my condition, and enter into the holy ſtate of Marriage, which thou haſt ſanctified by thy Inſtution, and bleſſed by thy Word and Promiſes, and raiſed up to an excellent myſtery, that it might repreſent the Union of Chriſt and his Church: Be pleaſed to go along with thy ſervant in my entring into, and paſſing through this ſtate, that it may not be a ſtate of temptation or ſorrow, by occaſion of my ſins or infirmities, but of holineſs and comfort, as thou haſt intended it to all that love and fear thy holy Name.

III. Lord

## III.

LOrd bleſs and preſerve that dear perſon whom thou haſt choſen to be my Husband; Let his life be long and bleſſed, comfortable and holy, and let me alſo become a great bleſſing and comfort unto him; a ſharer in all his joyes, a refreſhment in all his ſorrows, a meet helper for him in all accidents and chances of the world. Make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the deareſt union of love and holyneſs; and mine to him in all ſweetneſs, and charity, and compliance. Keep from me all morofity and ungentleneſs, all ſullenneſs and harſhneſs of diſpoſition, all pride and vanity, all diſcontentedneſs and unreaſonableneſs of paſſion and humour: and make me humble and obedient, charitable and loving, patient and contented, uſeful and obſervant, that we may delight in each other according to thy bleſſed Word and Ordinance, and both of us may rejoyce in thee, having our portion in the love and ſervice of God for ever and ever.

IV.

O Bleſſed Father, never ſuffer any miſtakes or diſcontent, any diſtruſtfulneſs or ſorrow, any trifling arreſts of fancy to or unhandſome accident, cauſe any unkindneſs between us: but let us ſo dearly love, ſo affectionately obſerve, ſo religiouſly attend to each others good and content, that we may alwaies pleaſe thee, and by this learn and practiſe our duty and greateſt love to thee, and become mutual helps to each other in the way of godlineſs; that when we have received the bleſſings of a married life, the comforts of ſociety, the endearments of a holy and great affection, and the dowry of bleſſed children, we may for ever dwell together in the embraces of thy love and glories, feaſting in the Marriage-ſupper of the Lamb to eternal ages, through Jeſus Chriſt our Lord. *Amen. Amen.*

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## *A Prayer for a holy and happy Death.*

O Eternal and holy Jeſus, who by death haſt overcome death, and by thy

thy paſſion haſt taken out its ſting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now and at the hour of my death; let thy grace accompany me all the dayes of my life, that I may by a holy converſation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatſoever hour thou ſhalt come. Lord let not my death be in any ſenſe unprovided, nor untimely, nor haſty, but after the manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of a great and miraculous mercy. Let my ſenſes and my underſtanding be preſerved intire till the laſt of my dayes, and grant that I may die the death of the righteous, free from debt and deadly ſin, having firſt diſcharged all my obligations of Juſtice, leaving none miſerable and unprovided in my departure; but be thou the portion of all my freinds and relatives, and let thy bleſſing deſcend upon their heads, and abide there till they ſhall meet me in the boſome of our Lord. Preſerve me ever in the communion and peace of the Church; and bleſs my Death-bed with the opportunity of a holy and a ſpiritual Guide, with the

aſſi-

assistance and guard of Angels, with the reception of the holy Sacrament, with patience and dereliction of my own desires, with a strong faith, and a firm and humbled hope, with just measures of repentance, and great treasures of charity to thee my God, and to all the world, that my soul in the arms of the holy Jesus, may be deposited with safety and joy, there to expect the revelation of thy day, and then to partake the glories of thy Kingdome, O eternal and holy Jesus. *Amen.*

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*Festival*

# FESTIVAL
# HYMNES.

*I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.*

HYMNS

# HYMNS

Celebrating the Mysteries and chief Festivals of the Year, according to the manner of the Ancient Church: fitted to the fancy and devotion of the younger and pious persons,

*Apt for memory, and to be joyned to their other* PRAYERS.

## *Hymns for Advent, or the weeks immediately before the Birth of our blessed Saviour.*

I.

WHen Lord, O when shall we
Our dear Salvation see?
Arise, arise,
Our fainting eyes
Have long'd all night, and 'twas a long one too.
Man never yet could say
He saw more then one day,
One day of *Edens* seven:

The

The guilty hours there blasted with the breath
Of sin and death,
Have ever since worn a nocturnal hue.
But thou hast given us hopes that we
At length another day shall see,
Wherein each vile neglected place,
Gilt with the aspect of thy face,
Shall be like that, the porch and gate of Heaven.
How long deare God, how long!
See how the Nations throng:
All humane kinde
Knit and combin'd
Into one body, look for thee their Head.
Pity our multitude,
Lord, we are vile and rude,
Headless and senseless without thee,
Of all things but the want of thy blest face,
O haste apace;
And thy bright self to this our body wed,
That through the influx of thy power,
Each part that er'st confusion wore
May put on order, and appear
Spruce as the childehood of the year,
When thou to it shalt so united be.

*Amen.*

## *The second Hymn for* Advent; *or Christs coming to* Jerusalem *in triumph.*

LOrd come away,
Why dost thou stay?
Thy rode is ready; and thy paths made straight
With longing expectation wait
The Consecration of thy beauteous feet.
Ride on triumphantly, behold we lay
Our lusts and proud wills in thy way.
*Hosanna!* welcome to our hearts. Lord here
Thou hast a Temple too, and full as dear
As that of *Sion*; and as full of sin,
Nothing but Thieves and Robbers dwell therein,
Enter, and chase them forth, & cleanse the floore;
Crucifie them, that they may never more
Profane that holy place
Where thou hast chose to set thy face.
And then if our stiff tongues shall be
Mute in the praises of thy Deity,
The stones out of the Temple wall
Shall cry aloud and call
*Hosanna!* and thy glorious footsteps greet.
*Amen.*

## *Hymns for* Christmas-*day.*

### I.

MYsterious truth! that the self same should be
A Lamb, a Shephard, and a Lion too!
Yet such was he
Whom first the shepherds knew,
When they themselves became
Sheep to the Shepherd Lambe.
Shepherd of Men and Angels, Lambe of God,
Lion of *Judah*, by these Titles keep
The Wolf from thy indangered Sheep.
Bring all the world unto thy Fold,
Let Jews and Gentles hither come
In numbers great that can't be told,
And call thy Lambs that wander, home:
Glory be to God on high,
All glories be to th'glorious Deity.

*the*

## *The second Hymn; being a Dialogue between three Shepherds.*

1. WHere is this blessed Babe
That hath made
All the world so full of joy
And expectation;
That glorious boy
That crowns each Nation
With a triumphant wreath of blessedness?

2. Where should he be but in the throng,
And among
His Angel Ministers, that sing
And take wing
Just as may Echo to his Voice,
And rejoyce,
When wing and tongue and all
May so procure their happiness?

3. But he hath other Waiters now,
A poor Cow,
An Ox and Mule stand and behold,
And wonder,
That a stable should enfold
Him that can thunder.

*Chorus.*

*Chorus.* O What a gracious God have we?
How good, how great! even as our misery.

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## *The third Hymn: Of Christs birth in an Inne.*

THe blessed Virgin travail'd without pain,
And lodged in an Inne,
A glorious Star the sign
But of a greater guest then ever came that way:
For there he lay
That is the God of Night and Day,
And over all the Pow'rs of heaven doth ragin.
It was the time of great *Augustus* Tax,
And then he comes
That pays all summes,
Even the whole price of lost humanity,
And set us free
From the ungodly Emperie
Of Sin, and Satan, and of Death.
O make our hearts, blest God, thy lodging place,
And in our breast
Be pleas'd to rest,
For thou lov'st Temples better then an Inne,
And cause that sin
May not profane the Deity within,
And sully o're the ornaments of Grace.
*Amen.*

## *A Hymn upon* S. Johns *day.*

THis day
We sing
The friend of our eternal King,
Who in his bosome lay,
And kept the Keys
Of his profound and glorious Mysteries:
Which to the world dispensed by his hand,
Made it stand
Fix'd in amazement to behold that light
Which came
From the Throne of the Lamb,
To invite
Our wretched eyes (which nothing else could see
But fire and sword, hunger and miserie)
To anticipate by their ravish'd sight
The beauty of Celestial delight.
Mysterious God, regard me when I pray:
And when this load of clay
Shall fall away,
O let thy gracious hand conduct me up,
Where on the Lambs rich viands I may sup:
And in this last supper I
May with thy friend in thy sweet bosome lie
For ever in Eternity.

*Alleluiah.*

## *Upon the day of the holy Innocents.*

MOurnful *Judah* shreeks and cries
At the obsequies
Of their Babes, that cry
More that they lose the paps, then that they die.
He that came with life to all,
Brings the Babes a funeral,
To redeem from slaughter him
Who did redeem us all from sin.
They like himself went spotless hence,
A sacrifice to Innocence;
Which now does ride:
Trampling upon *Herods* pride:
Passing from their fontinels of clay
To heaven a milky and a bloody way.
All their tears and groans are dead,
And they to rest and glory fled.
Lord, who wert pleas'd so many Babes should fall,
Whil'st each sword hop'd that every of the All
Was the desir'd King: make us to be
In Innocence like them, in Glory, thee.

*Amen.*

## *Upon the Epiphany, and the three wise men of the East coming to worship* JESUS.

A Comet dangling in the aire
Presag'd the ruine both of Death and sin;
And told the wise-men of a King,
The King of Glory, and the Sun
Of Righteousnes, who then begun
To draw towards that blessed Hemisphere.
They from the furthest East this new
And unknown light pursue,
Till they appeare
In this blest Infants King's propitious eye,
And pay their homage to his Royalty.
*Persia* might then the rising Sun adore,
It was Idolatry no more:
Great God, they gave to thee
Myrrhe, Frankincense, and Gold:
But Lord, with what shall we
Present our selves before thy Majesty,
Whom thou redeem'dst when we were sold?
W'have nothing but our selves, & scarce that nei-
Vile dirt and clay: (ther;
Yet it is soft, and may
Impression take:

Accept it, Lord, and say, this thou had'st rather;
Stamp it, and on this sordid metal make
Thy holy Image, and it shall out-shine
The beauty of the golden Myne.
*Amen.*

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*A Meditation of the Four last things,* { Death, Judgment, Heaven, Hell. } *For the time of* Lent *especially.*

## *A Meditation of Death.*

DEath, the old Serpents Son,
Thou had'st a sting once like thy Sire,
That carried Hell, and ever-burning fire:
But those black daies are done;
Thy foolish spite buried thy sting
In the profound and wide
Wound of our Saviours side.
And now thou art become a tame and harmless thing,
A thing we dare not fear
Since we hear
That our triumphant God to punish thee
For the affront thou didst him on the Tree,
Hath snatcht the keyes of Hell out of thy hand,

And

And made thee stand
A Porter to the gate of Life, thy mortal enemie.
O thou who art that Gate, command that he
May when we die
And thither flie,
Let us into the Courts of Heaven through thee

*Allelujah.*

## The PRAYER.

MY Soul doth pant tow'rds thee
My God, Source of eternal life:
Flesh fights with me,
Oh end the strife
And part us that in peace I may
Unclay
My wearied spirit, and take
My flight to thy eternal Spring;
Where for his sake
Who is my King,
I may wash all my tears away
That day.
Thou Conqueror of Death,
Glorious triumpher o're the Grave,
Whose holy breath
Was spent to save
Lost Mankinde; make me to be stil'd
Thy Child,
And take me when I dye,

And goe unto my dust, my Soul
Above the sky
With Saints enroll,
That in thy arms for ever I
May lye. *Amen.*

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## *Of the Day of Judgment.*

GReat Judge of al, how we vile wretches quake!
Our guilty bones do ake,
Our marrow freezes, when we think
Of the consuming fire
Of thine ire;
And horrid phials thou shalt make
The wicked drink,
When thou the winepress of thy wrath shalt tread
With feet of lead.
Sinful rebellious clay! what unknown place
Shall hide it from thy face!
When earth shall vanish from thy sight,
The heavens that never err'd,
But observ'd
Thy laws, shal from thy presence take their flight,
And kil'd with glory, their bright eyes, stark dead
Start from their head:
Lord, how shall we,
Thy enemies, endure to see
So bright, so killing Majesty?
Mercy

Mercy dear Saviour: thy Judgment seat
We dare not Lord intreat;
We are condemn'd already, there.
Mercy: vouchsafe one look
On thy book
Of life; Lord we can read the *saving Jesus*, here,
And in his Name our own salvation see:
Lord set us free,
The book of sin
Is cross'd within,
Our debts are paid by thee.
Mercy.

---

## *Of Heaven.*

O Beauteous God, uncircumscribed treasure
Of an eternal pleasure,
Thy Throne is seated far
Above the highest Star,
Where thou prepar'st a glorious place
Within the brightness of thy face
For every spirit
To inherit
That builds his hopes on thy merit,
And loves thee with a holy charity.
What ravish'd heart, Seraphick tongue or eyes,
Clear as the mornings rise,
Can speak or think, or see

That bright eternity?
Where the great Kings transparent Throne,
Is of an intire Jaspar stone:
There the eye
O'th'Chrysolite,
And a sky
Of Diamonds, Rubies, Chrysoprase,
And above all, thy holy face
Makes an eternal Clarity,
When thou thy Jewels up dost binde: that day
Remember us we pray,
That where the Beryl lyes
And the Crystal, 'bove the skyes,
There thou may'st appoint us place
Within the brightness of thy face;
And our Soul
In the Scrowl
Of life and blisfulness enrowl,
That we may praise thee to eternity.

*Allelujah.*

---

## *Of Hell.*

HOrrid darkness, sad and sore,
And an eternall Night,
Groans and shriekes, and thousand more
In the want of glorious light:
Every corner hath a Snake

In

In the accurſed lake:
Seas of fire, beds of ſnow
Are the beſt delights below,
A Viper from the fire
Is his hire
That knows not moments from Eternity.
Glorious God of Day and Night,
Spring of eternall Light,
*Allelujahs*, Hymns and Pſalms,
And Coronets of Palmes
Fill thy Temple evermore.
O mighty God,
Let not thy bruiſing rod
Cruſh our loins with an eternal preſſure;
O let thy mercy be the meaſure:
For if thou keepeſt wrath in ſtore
We all ſhall die,
And none be left to glorifie
Thy Name, and tell
How thou haſt ſav'd our ſouls from Hell.
Mercy.

---

## *On the Converſion of S.* Paul.

FUll of wrath, his threatning breath
Belching nought, but chains and death:
*Saul* was arreſted in his way
By a voice and a light,

That if a thousand dayes
Should joyn rayes
To beautifie one day,
It would not shew so glorious and so bright.
On his amazed eyes it night did fling,
That day might break within;
And by those beams of Faith
Make him of a childe of wrath
Become a vessel full of *glory.*
Lord curb us in our dark and sinful way,
We humbly pray,
When we down horrid precipices run
With feet that thirst to be undone,
That this may be our *story.*
*Allelujah.*

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## *On the Purification of the blessed* Virgin.

PUre and spotless was the Maid
That to the Temple cam,
A pair of Turtle doves she paid,
Although she brought the Lamb.
Pure and spotless though she were,
Her body chaste and her soul faire,
She to the Temple went
To be purifi'd
And try'd

That

That she was spotless and obedient.
O make us to follow so blest Precedent,
And purifie our souls, for we
Are cloth'd with sin and misery.
From our conception
One imperfection,
And a continued state of sin,
Hath sullied all our faculties within.
We present our souls to thee
Full of need and misery:
And for Redemption a Lamb
The purest, whitest that e're came
A Sacrifice to thee,
Even hee that bled upon the Tree.

---

## *On Good-Friday.*

THe Lamb is eaten, and is yet again
Preparing to be slain;
The cup is full and mixt,
And must be drunk:
Wormwood and gall
To this are draughts to beguile care withall,
Yet the Decree is fixt.
Doubled knees, and groans, and cries,
Prayers and sighs and flowing eyes
Could not intreat.
His sad Soul sunk

Under:

Under the heavy pressure of our sin:
The pains of Death and Hell
About him dwell.
His Fathers burning wrath did make
His very heart, like melting wax, to sweat
Rivers of blood,
Through the pure strainer of his skin:
His boiling body stood
Bubling all o're,
As if the wretched whole were but one dore
To let in pain and grief,
And turn out all relief.
O thou who for our sake
Didst drink up
This bitter Cup:
Remember us, we pray,
In thy day,
When down
The strugling throats of wicked men
The dregs of thy just fury shall be thrown.
Oh then
Let thy unbounded mercy think
On us, for whom
Thou underwent'st this heavy doom,
And give us of the well of life to drink.

*Amen.*

## *On the Annunciation to the Blessed Virgin.*

A Winged harbinger from bright heav'n flown,
Bespeaks a lodging room
For the mighty King of Love,
The spotless structure of a Virgin womb,
O'reshadow'd with the wings of the blest Dove:
For he was travelling to earth,
But did desire to lay
By the way,
That he might shift his clothes, and be
A perfect Man as well as we.
How good a God have we! who for our sake,
To save us from the burning lake,
Did change the order of Creation:
At first he made
Man like himself in his own Image; now
In the more blessed reparation
The heavens bow:
Eternity took the measure of a span,
And said,
Let us make our self like Man,
And not from Man the Woman take,
But from the Woman, Man.
*Alleluiah:* we adore
His Name, whose goodness hath no store.

*Allelujah.*

*Easter*

## *Easter day.*

WHat glorious light!
How bright a Sun after so sad a night
Does now begin to dawn! Bless'd were those eyes
that did behold
This Sun when he did first unfold
His glorious beams, and now begin to rise:
It was the holy tender Sex
That saw the first ray:
Saint *Peter* and the other, had the reflex,
The second glimpse o'th'day.
Innocence had the first, and he
That fled, and then did penance, next did see
The glorious Sun of Righteousness
In his new dress
Of triumph, immortality, and bliss.
O dearest God preserve our souls
In holy innocence;
Or if we do amiss,
Make us to rise again to th'life of Grace, (face,
That we may live with thee, and see thy glorious
The crown of holy Penitence.
*Allelujah.*

## *On the day of Ascension.*

HE is risen higher, not set:
Indeed a cloud
Did with his leave make bold to shroud
The Sun of Glory from Mount *Olivet.*
At Pentecost hee'll shew himself *again,*
When every ray shall be a tongue
To speak all comforts and inspire
Our Souls with their celestial fire;
That we the Saints among
May sing and love, and *reign.*

*Amen.*

## *On the Feast of Pentecost, or Whitsunday.*

TOngues of fire from heaven descend
With a mighty rushing wind,
to blow it up and make
A living fire
Of heavenly Charity, and pure desire,
Where they their residence should take

On

On the Apostles sacred head they sit,
Who now like Beacons do proclaim and tell
Th'invasion of the host of Hell;
And give men warning to defend
Themselves from the inraged brunt of it.
Lord, let the flames of holy Charity,
And all her gifts and graces slide
Into our hearts, and there abide;
That thus refined, we may soar above
With it unto the element of Love,
Even unto thee dear Spirit,
And there eternal peace and rest inherit.

*Amen.*

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## *Penitentiall Hymns.*

### I.

LOrd, I have sinn'd, & the black number swells
To such a dismal sum,
That should my stony heart and eyes,
And this whole sinful trunk, a flood become,
And run to tears, their drops could not suffice
To count my score,
Much less to pay:
But thou, my God, hast blood in store,
And art the Patron of the poore.

Yet

Yet ſince the Balſam of thy Blood,
Although it can, will do no good,
Uuleſs the wounds be cleans'd with tears before;
Thou in whoſe ſweet but penſive face
Laughter could never ſteal a place,
Teach but my heart and eyes
To melt away,
And then one drop of Balſam will ſuffice.

*Amen.*

## II.

GReat God, and juſt! how canſt thou ſee,
Dear God, our miſerie,
And not in mercy ſet us free?
Poor miſerable man! how wert thou born,
Weak as the dewy jewels of the Morn,
Rapt up in tender duſt,
Guarded with ſins and luſt,
Who like Court-flatterers waite
To ſerve themſelves in thy unhappy fate.
Wealth is a ſnare, and poverty brings in
Inlets for theft, paving the way for ſin:
Each perfum'd vanity doth gently breath
Sin in thy Soul, and whiſpers it to Death.
Our faults like ulcerated ſores do go
O're the ſound fleſh, and do corrupt that too.
Lord, we are ſick, ſpotted with ſin,
Thick as a cruſty Lepers skin.
Like *Naaman*, bid us waſh, yet let it be
In

In streams of blood that flow from thee:
Then will we sing,
Touch'd by the heavenly Doves bright wing,
*Hallelujahs*, Psalms and Praise
To God the Lord of night and dayes;
Ever good, and ever just,
Ever high, who ever must
Thus be sung; is still the same;
Eternal praises crown his Name.

*Amen.*

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## *A Prayer for Charity.*

Full of Mercy, full of Love,
Look upon us from above;
Thou who taught'st the blind mans night
To entertain a double light,
Thine and the dayes, (and that thine two)
The Lame away his Crutches threw,
The parched Crust of Leprosie
Return'd unto its infancy:
The Dumb amazed was to hear
His own unchain'd tongue strike his ear:
Thy powerfull Mercy did even chase
The Devil from his usurp'd place,
Where thou thy self shouldst dwell, not he.
O let thy love our pattern be;

Let

Let thy Mercy teach one Brother
To forgive and love another,
That copying thy Mercy here,
Thy Goodneſs may hereafter reare
Our Souls unto thy glory, when
Our Duſt ſhall ceaſe to be with men. *Amen.*

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A Cata-